

4

A

DEN OF THEEVES DISCOVERED.

Or certaine errors and false Doctrines, delivered in a Sermon at a Visitation holden at *Baldocke* in the County of *Hertford*, Decemb. 9. 1641.

By HENRY DENNE, Curate at *Pyrtou* in *Hertfordshire*. And since Printed by his owne appointment.

Contradicted justly by many of the Auditors.

And confuted by THOMAS-ATWOOD ROTHERHAM, now Rector of *St John Zacharies*, London, and sometimes Vicar of *Ickleford* in *Hertfordshire*, neare *Hitchin*.

Here you have the point of Iustification by Free Grace fully handled, together with many difficult places of Scriptnre (much abused) plainly expounded; and some speciall Cases of Conscience resolved, whereby the weakest Christian, in the greatest conflict, may gather true and solid comfort.

With severall Tables very necessary and usefull for the Reader.

Published by Authority.

John 4. 22.

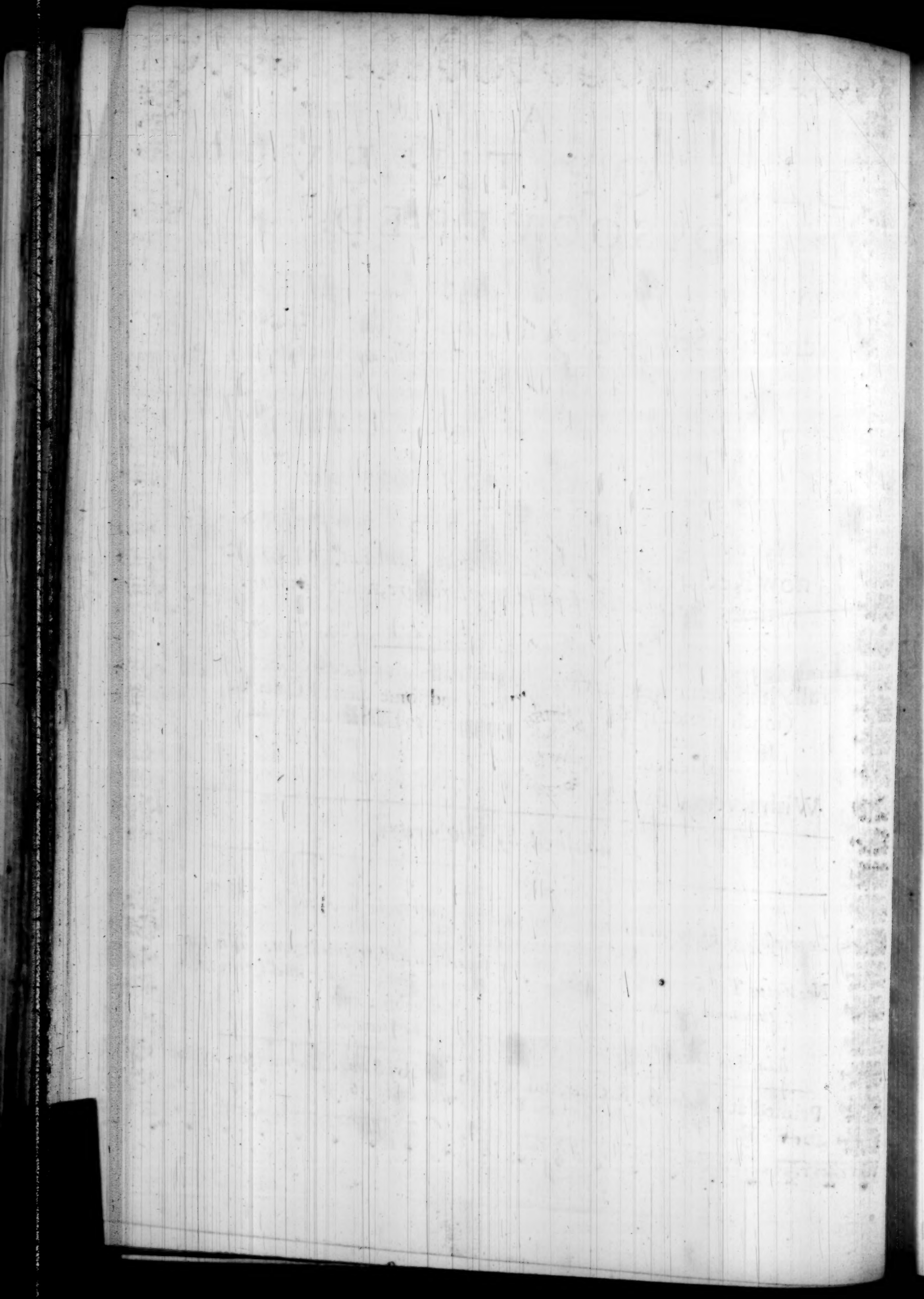
Ye worship ye know not what, we know what we worship, for salvation is of the Jews.
Ori gen. In Numeros Hom. 9.

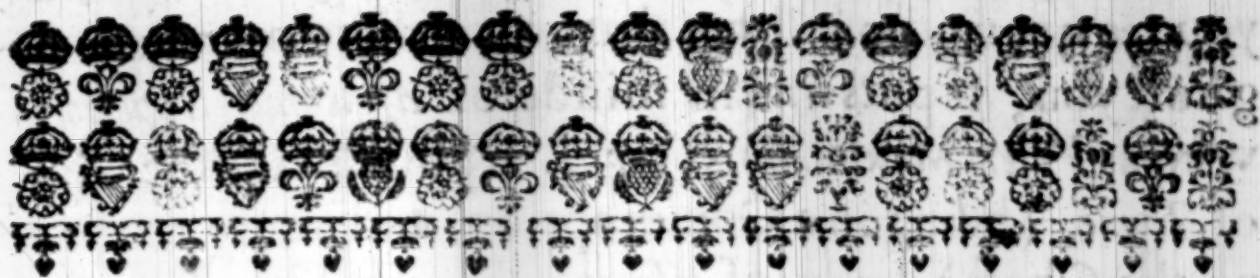
Nec Vetus Testamentum nomino ego legem, si eam spiritualiter intelligam. Illis tantummodo lex vetus efficitur Testamentum, qui eam carnaliter intelligere volunt.
Aug. Tom. 1. de vera Religione, cap. 8.

Multi ut Diem Diei videant & gaudeant, per Hereticos de somno excitantur.

Printed at London by R. Cotes, and are to be sold by Samuel Cartwright, at the signe of the Hand and Bible in Ducke Lane. 1643.

Or: B





TO THE
RIGHT VVORSHIPFULL
Sir *WILLIAM LYTTON*

One of the Knights in Parliament, for the
County of *Hertford*.

SIR,



IT is a fault sometimes in good men,
when they write to great men, to be
too large in their prailes, farre beyond
their deserts; but *Jobs* rule shall be my
guide, not to give flattering titles un-
to man. Your Father, Sir *Rowland*
Lytton, being long dead, yet speaketh, there being in *St.*
Hieromes phrase, concerning *Asella*, *Sermo filens*, and *Sil-*
entium loquens; a silent speech, and a speaking silence:
his workes of love to God, godlinesse, and good men,
speake aloud in the eares of his Country, his name be-
ing very precious among them; Your selfe to my know-
ledge did expresse your love to God and your Coun-
try, and that in the hardest times, to the hazarding of
your owne Liberty, and Fortunes, if not more: And
all this while you have, with that Honourable Court,
borne

borne the burthen and heate of the day: yet they and you are not without some that are ready to murmur against you; It puts me in minde of *Africanus Superior*, who as *Valer. Maxim. lib. 5. cap. 3.* reports, made the City of *Rome*, (being in a Consumption, and ready to give up the Ghost) Lady of *Afrique*; but see his requitall: Afterwards, being Banished into a poore Country Towne, his will was, that his Tombe should have this Inscription upon it; *Ingrata Patria ne ossa quidem mea*, unthankfull Country, thou hast not so much as my bones. I know You have had a tender care, with others, to recover *Englands* consumption. And while with labouring for your Countries good, you bring your selfe to the * dust, I desire you may not (through the misapprehension of some, and indiscretion of others) have cause to cry out, *Ingrata Patria!* O unthankfull Country! God still make you constant to him, loyall to your Prince, loving to your Country. Thus asking pardon for my boldnesse, and Patronage for these poore lines, I shall alwayes rest,

* Cineres ei
suos negavit,
quam in Cinc-
res Collabi
passus non fue-
rat, *Valer. ibid.*

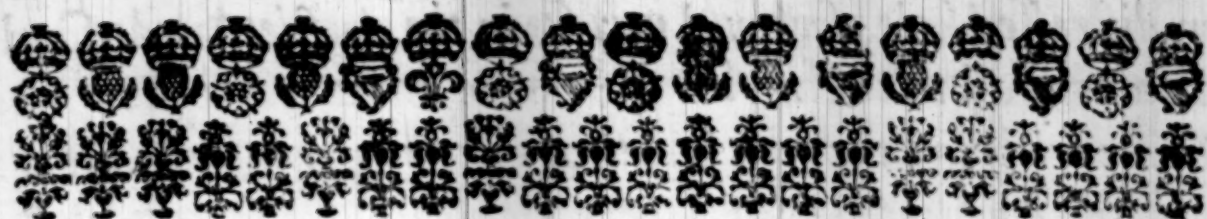
Your humble servant for your

E Museo, Septemb.
25. 1643.

Soules good, though

unworthy Kinsman.

THO. ROTHERHAM.



TO MY
NEIGHBOURS and BRETHREN,
THE MINISTERS IN THE COVN.
tie of Bedford and Hertford.

Worthy Brethren,



*Hat which moved me to undertake this worke, was not out of the least thought of any abilitie in my selfe above others, (I speake not by way of humble pride) but I had a challenge given me, with many a jeere and mocke behind my backe, when my extreame sorrowes called for better usage: The Apostles counsell is, that we should endeavour to keepe the unitie of the spirit in the bond of peace; but this Diotrephes loving the preeminence hath beene alwayes undervaluing his neighbour Ministers, to set up himselfe: and at * Shefford Lecture his course hath beene after the Sermon to goe whispering up and downe against something delivered; still finding fault with every man: yet not daring to (a) dispute the point before the Ministers with any of them: He hath to my knowledge accused all the Lecturers in that combination for preaching Poperie, because they did presse the people to Sanctitie. I speake unfainedly, it hath much grieved me to heare them so falsely accused, from whom I have heard so many excellent Sermons delivered with tender compassion and sweet expressions to the comforting of*

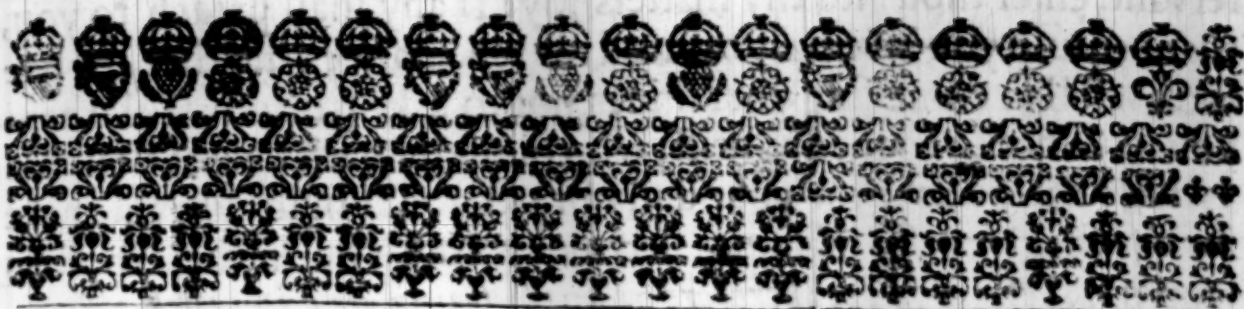
* In the Countie
of Bedford.
(a) Non enim
disputare a-
mant hæretici;
sed quoquo
modo superare
impudentissima
pervicacia, ut
congregant
quæ non pe-
rerunt. *August.*
Tom. 6. Contra
Fausum
Manich. lib.
13. cap. 12.
col 257.

my distressed soule, of whom I may say in the Apostles words, God be mercifull to them, for they have often refreshed me. Deare brethren let not this Momus discourage you: God will blast his stinking breath: and (maugre his malice) blesse you with the sweet breathings of his holy Spirit. Doe but consider how the Devil doth unmaske himselfe in moving this man in these times, when Gods sore judgements are upon the Land, to preach downe teares of repentance and Humiliation; without which you cannot read in all the Booke of God that the Lord ever removed any one judgement from a Land, unlesse it were to bring a greater in the roome: Let the Scripture judge, whether it bee not our duty to preach to our people to weepe; And our selves, in the Prophet Ioels expression, to weepe between the Porch and the Altar: And to say, Spare thy people O Lord. Goe on couragiously, and the Lord give you his gracious assistance in the worke of your ministry; So prayes

London, from my Study
Septemb. 25. 1643.

Your loving Brother and
Fellow-labourer,

THO. ROTHERHAM,



TO THE
RIGHT VVORSHIPFULL

Sr. JOHN WOLLASTON

Alderman, Mr. Richard Morrell:

And the rest of my loving Parishioners

of Saint John Zacharies

L O N D O N.

Beloved in the blood of Jesus Christ,



He Apostle tells you, 2 Pet. 2. 1. *That there shall be false teachers among you, who privily shall bring in damnable Heresies: but now, some are so impudent, they bring them in openly. Beware of such doctrine as tends to the undervaluing of the Law of God, which the Apostle sayes, Rom. 7. 12. is holy, just, and good: Take heed of such as goe about to vilifie, or rather nullifie the duties of sanctification. Consider Saint Hieroms advile, Epist. ad Paulinum; who wished Paulinus, verba vertere in opera, to turne his words into workes; that so you may be doers of the Word, and not hearers onely, deceiving your owne soules. Saint Bernard (de conversione ad Clericos cap. 15.) sayes of good workes, that they are Temporalia aternitatis semina, seeds temporall, but their fruit is eternal; Christ at the last will welcome none with a Well said, but Well done good servant*

servant, enter thou into thy masters joy: If any shall preach to you, that because you beleeve you need no repentance; neither to bee sorrowfull in confessing your sinnes, nor to aske pardon: Tell them you have not so learned Christ, who himselfe hath taught you that as duely as you aske for your daily bread, you should likewise aske for the forgivenesse of sinne; let me warne you in the Apostles words, 2^d Pet. 3. 17. *Yee therefore beloved, seeing yee know these things, beware lest yee also being led away with the error of the wicked fall from your owne stedfastnesse:* And the very God of peace sanctifie you wholly: And I pray God your whole spirit, and soule, and body be preserved blamelesse unto the comming of our Lord Jesus Christ: And so I rest

Septemb. 1. 1643.

*Your carefull Watchman for your
soules good, who seekes not
yours but you;*

THO. ROTHERHAM.

TO



To my Loving Friends, and some-
times Parishioners of Icklesford, in
the County of Hertford.

Deare Friends,



Know this Booke in Answer to Master Denne, was expected a yeare agoe, and it hath beene almost so long finished: But I have beene hindred, by the great distractions of the times: And my sickly and crazy body, besides other deepe sorrowes which since have befallen me; As the parting with a Sonne of no small hopes; And the death of my truely religious and tender-hearted Mother: of whom I may say, as Saint Augustin of his Mother, Confess. lib. i. cap. ii. Et conturbata mater carnis meae, quoniam & sempiternam salutem meam charius parturiebat: She suffered sorer pangs that I might be borne againe, then She did at my first Birth; when in sorrow she brought me forth into the world: Witnesse her last dying words, which at her last farewell, at the point of her death, she did with deare affection expresse, looking upon me stedfastly, and saying: O Sonne, take heed how thou sinnest against God at any time: And I may truly say of her as the same Father speaketh in the first of his Confessions: An dicam vitam mortalem, an mortem vitalem, nescio? Whether her whole life, was a dying life, or a living death, I cannot tell: but this I can tell (to my hearts grieve) her gray haire were brought downe with sorrow to the grave. Thus you see my hinderances, yet at last, (Post varios casus, post tot discrimina rerum) I have here presented my answer to the Printed Sermon: And that I undertake this worke, is not out of hatred to the man, but love to the truth, and to your soules: let me advise you in our Saviours words,

(*)

The Preface.

words, to take heed what you heare: and be not tossed to and fro with every winde of Doctrine. He gives his booke this Title: The Doctrine of John Baptist. And yet every one may see, he doth throughout his Sermon Preach downe Johns Doctrine; as if of purpose he did intend to confuse it: Take heed of wolues in sheepes clothing. Aul. Gellius, lib. 2. Noct. Attic. reports, that the habit of Philosophers was once had in great esteeme: and it hapned that a man infamous, cloathed himselfe in the habit of a Philosopher, and this man asking a gift at the hands of Herodes Atticus one of the Consuls for the Commonwealth of Athens; he questioned him who he was: but he with indignation answered him he was a Philosopher, he might know him by his habit: to whom the Consul replied, I see (sayes he) the face and cloathing of a Philosopher, but no Philosopher: I apply this to this Sermon. Here is Christ pretended, and Christianity, but Faith, and Repentance, and Charity cryed downe, which are the inside of a Christian: And men may pretend the Preaching of Free Grace, and Christ, and this may make a faire shew: but unlesse you see Faith working by love and repentance, you cannot see a Christian, but an Antichristian. I am glad I have this love-token to leave with you, whom I alwayes did, and ever shall wisb well: I had, while I lived with you a trembling care for your Soules good: And I can speake it with a safe conscience: I never willingly grieved any in the Towne. If from some I had hatred for my good will: I leave all to God, who in time will lay every mans sinne at his owne doore: I desire it may be in mercy to their Soules. At my remove from you some imbittered Spirits did invenom their tongues against me; (and yet would appeare to the world as Angels of light) at whose hands I have deserved better: I may take up the Prophets complaint; They said, Let us smite him with the tongue, and then we will regard none of his words: And it is the Devils policy to raise an evil report against our persons: that so he might take away the power of our Ministry from the hearts of men that are our hearers; but I thank God, who hath wrought otherwise in the hearts of most of my people with whom now I live, whom I desire to be followers of me, so far forth as I am a follower of Christ: I speake not out of pride, or singularity, in regard of my selfe: I thanke God I have learned quietly to passe by evil report: but in respect of my Ministry, Let my accusers be brought to my face: if I cannot make a Christian answer, to what any man can lay to my charge, then let me be blamed: I can truly say I have cove-

ted

The Preface

ted no mans Silver, Gold, or Apparell. And God knowes my heart,
my care hath beene more to enrich my selfe with inward abilities for my
place, than to get outward ability by my place: I ever tooke more care
for the state of my peoples soules, than for my outward estate: And now
Brethren, I commend you to God, and to the Word of his Grace, which
is able to build you up; and to give you an inheritance among all them
which are sanctified: And thus I rest

Your true Friend,

and sometimes

carefull Minister,

St. John Zacharies, London,
from my Study August. 24.

1643.

THO. ROTHERHAM.

(** 2)

The

*The Names of the Authors used in this Booke,
set downe Alphabetically.*

Augustinus	Jansenius
Ambrosius	Joan. Mariana
Aretius	Isidor. Hispalens.
Aquinas	Keckermanus
Amesius	Lombardus
Aristoteles	Lavaterus
Beyerlinck	Laurentius.
Bellarminus	Lessius
Brugensis	Lyranus
Beza	Machowius
Brentius	Martyr
Bocanus	Melancthon
Chrysostomus	Musculus
Chemnitius	Maldonatus
Concil. Trident.	Melchior Adam.
Chamierus	Molineus
Cornelius a lapide	Magdeburgensis
Cassander	Osiander
Calvinus	Pelargus
Cajetanus	Polanus
Durandus	Pareus
Dionys. Carhus.	Pererius
Davenantius	Pellicanus
Estius	Prosper
Espencrus	Rivetius
Gregor. Magn.	Rollocus
Gerhardus.	Septuagint.
Gulielm. Paris.	Surius
Gualtherus	Theophylactus
Gloss. interlin.	Tossanus
Hieronymus	Toletus
Henricus de Urimaria	Wollebius
lib. Sent.	Zanchius

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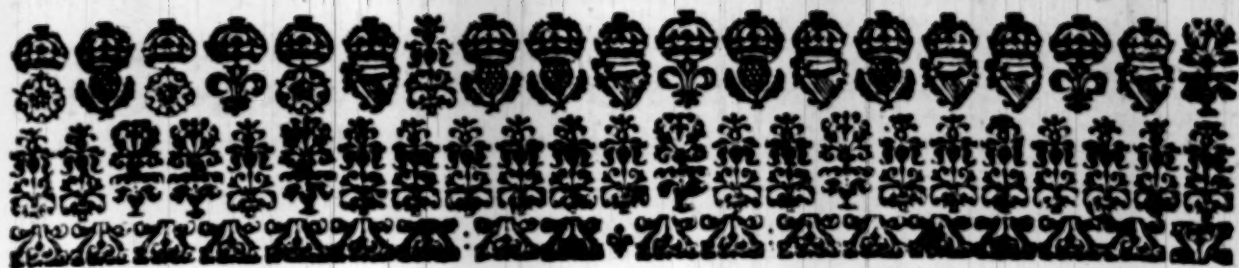
To the Assembly of Divines now
sitting concerning matters of Religion,
by Order from the High Court of
P A R L I A M E N T.

THOMAS-ATWOOD ROTHERHAM *wisheth increase of*
Gods graces in JESUS CHRIST.

Reverend Sirs,

Have here presented to your view, the Confutation of
a Pamphlet, intituled *The Doctrine and conversation of*
John Baptist, wherein you have Christ and Free Grace
pretended; and yet the power of grace in the Soules of
Christians contemned, and the Kingly Office of Christ rejected,
and under colour of Faith and beleiving, the Law of God made
void, which the Apostle *Rom. 3. 31.* cries downe with an *Abstr:*
and God forbid such doctrins should be suffered, standing so much
in opposition to Scripture. Those of this Sect pretend, great know-
ledge, great zeale, great holinesse; so did the Pharisees in *Jerusa-*
lem; the Donatists in *Afrique*; the *Electi* amongst the *Manichees*:
but their knowledge is ignorance; their zeale madnesse; their ho-
linesse hypocrisie: Their writings, speeches, behaviour, are cleare
demonstrations of this: It is high time to looke unto, and to meet
with such mischievous Doctrines as these: *Claudenda Cavæa, ante-*
quam aves Evolaverint; the cage had need be shut, before such un-
cleane birds as these be flowne: God make you famous instru-
ments for his glory, the good of your King and Country: To the
beating downe of Superstition, Heresies and Schisme, and send you
favour with God and man: and thus I humbly take leave, desiring
your favourable acceptance of my poore endeavours.

Et Postquam nos alma Ceres meliore beavit
Fruge: dabo vobis quam dedit illa Ceres.



A DEN OF THEEVES DISCOVERED.



IN the eleventh page of his Book: He laies downe this conclusion (*That John did no Miracle; is but an opinion of the people;*) I say this is his false opinion; for it is really true that *John* did no Miracle: And not an opinion of the people onely: First, let us see what the Papiſts ſay, who affirme, it cannot be, but that whereſoever the power of working (a) Miracles is found, there ſhould be the true Church. But as much as they make of Miracles; I reade not in * *Surius* (who was very carefull in ſetting downe the Miracles of the Saints) any mention made, ſo much as of one Miracle that *John Baptist* wrought. It is cleare by Scripture that he did no Miracle, *Joh. 10. 41.* *Bellarmin* in expreſſe termes upon this place, affirmeth that *John* (b) wrought no Miracles: *Maldonate* (c) a learned Jeſuite upon the Text, ſayes, there is a double argument infolded in the words, to move the people to beleeve that Chriſt was the true Meſſias; and the argument runneth thus, Firſt, *John* wrought no Miracle at any time, yet we beleeved him: much more therefore ought we to believe this man who hath done ſo many Miracles. Secondly, All things that *John* foretold of this man are true, therefore we ought to beleeve in him.

B

Janſenius

(a) Undecima nota eccleſie eſt gloria miraculorum: *Bel-larm. Controv. Tom. 2. c. 14.*
* *Surius* *Tom. 3. June 14.*

(b) Eſti quamquam *Ioannes* ipſe non fecit miracula, *Bel-larmin. contr. Tom. 2. cap. 14. fol. milii 297.*

(c) Duplex argumentum implicat: Alterum eſt, *Ioannes* nullum unquam miraculum fecit & tamen illi credidimus; multo ergo magis huic credere debemus, *Mald. in loc.*

Janfenius (d) setteth downe the same argument with him; affirming from the Text, that *John* wrought no Miracle: If we beleevd *John* who did no Miracle, much more ought we to beleve this man: *Chrysostome** backestheir Exposition; setting downe the same argument: *Augustine* (e) concludes as much from the Text: They say (sayes the Father) *John* shewed no Miracle; He did not cast out devils, and so reckons up diverse miracles; and concludes, *John* did none of these.

I have in the Marginall notes set downe the Expositions of diverse Protestant Writers, upon this Scripture, (to which I referre the learned Reader) and all conclude, *John* wrought no Miracle, throughout the whole course of his Ministry. But it is plaine from the Scripture it selfe: Who were they that said *John* did no Miracle? They were *Johns* hearers, such as were wrought upon by *Johns* Ministry; such as would not have detracted any thing from *Johns* excellency, beleevers: for so the Text saith, *John* 10. 42. *And many beleevd on him there*: so then it was the confession of beleevers; and certainly they would not have spoken so grosse an untruth: neither would the Spirit of God have suffered it to be set downe upon Record without reprehending of it: And thus you see it proved as cleare as the Sunne [that it was not onely an opinion of the people] but that really, and in truth, *John* did no miracle: You may read *Mat.* 11. 2, 3, 4, 5. *When John had heard in prison of the workes of Christ, he sent two of his Disciples, and said unto him, Art thou he that should come, or doe wee looke for another? Jesus answered, Goe shew John those things which ye doe heare and see: The (g) blinde receive their sight, &c.* First, What newes was this to *John* if he could have done the like? Secondly, or how could this have confirmed the Disciples of *John*, that Christ was the true Messias rather than *John*, if *John* had wrought miracles? I

(d) Quod autem significare voluit eos dixisse Evangelista, tale est: Si Joanni credidimus qui nullum fecit signum, multo magis hunc: Janf. n. Com. in concord. Evan. cap. 4.

* Chrysostomus in Joann. hom. 60. in Joan.

(e) Non demonia jugavit, non expulit febrem non cecos illuminavit, non mortuos suscitavit, &c. nihil hominum fecit Joannes, Aug. tom. 9. Tract. 48. in Evang. Joan.

(f) Jesum cum Joanne confertendo, colligunt Jesum Joanne maiorem & praeinde Messiam esse: quibus in eo colligendo utitur argumentis, 1. Joannes quidem signum nullum edidit. Volunt dicere Joannes eximius fuit doctor, quem omnes magni fecimus, & plerique pro Messia eum habere voluerunt. Sed nullis claruit miraculis: Hic autem doctrinam suam confirmat miraculis stupendis qualia a nemine mortalium unquam sunt edita. Dubium est ergo nullum, ipsam Joanne & omnibus Prophetis esse superiorem, sicut etiam Esaias id praedixit, cap. 35. ver. 5. *Chemnit.* Haim. cap. 117. Ex signis colligunt Christum longe Joanne esse superiorem, cum ille nulla ministerii sui tempore miracula ediderit: *Pelargus* 2. part. cap. 9. 5. Colligunt Christum Joanne praestantiorē esse, quia tot miraculis fuit insignis, quum Joannes nullum miraculum edidisset. *Calvin* in loc. *Joannes* quidem magnus & eximius fuit doctor; sed miraculis nullis claruit, *Gualter.* in Evang. Joan. hom. 101. Confessio fidelium est expressa, fatentur quod nullum fecerit signum, nec enim pertinebant ad doctrinam: sed vis signorum Christo & Apostolis reservata fuit, singulari Dei consilio, *Aretius* in loc. (g) Cum Salvator, corporum sanatione, externisque Symbolis, se ad sanandas animas spiritualem venisse medicum ostensurus esset, *Luc. Brugenf.* in loc.

Ipsa opera tanquam divina testimonia obicit, *Misculus*, com. in loc.

besech

beseech you consider seriously, and compare this place with *Esa.* 35. 4. 6. *He will come and save you, Then the eyes of the blinde shall be opened:* *Arctius*, a Protestant Writer, sayes; They (meaning *Johns* hearers) confesse he did no Miracle, neither did they belong to *Johns* doctrine: But the power of working Miracles was in the singular Counsell of God reserved for Christ and his Apostles. It seemes strange to me a man should dare so boldly to contradict so many famous Expositors; and the Scripture it selfe.

In that he sayes he will not speake of *Johns* miraculous (b) springing in the wombe of his Mother, at the salutation of the Virgin Mary, the Mother of our Lord: who so shallow as knowes not? that was a miraculous worke, wrought upon *John*, and no miracle done by *John*. But to uphold his false opinion, he propounds this question: *Is it not the greatest Miracle to convert many to God?*

To this I answer, looke upon the miracles set downe in Scripture as done by Christ and his Apostles; and see in the whole Catalogue whether conversion of soules be set downe as one of them: There is no Scripture to prove, that when a Minister of the Gospell converts a soule, he workes a miracle: and to speake logically and properly, this cannot be true: Tis a (i) wonderfull worke; yet not a miracle. But how can he prove from *John* 14. 12. *The workes that I doe, shall he doe also, and greater:* can he make it appeare by this place, that to covert soules, is to worke miracles: for pag. 12. these are his words, [*Thus John workes miracles*] Let us see in this place what is meant by workes: All Expositors that I reade, understand two sorts of (k) workes, the one distinct from the other: First, the worke of Christs Ministry: Secondly, his working of miracles. The one in the predication of the Gospell, the other in the operation of miracles. So that you see the conversion of Soules in the work of the Ministry, is distinguished from the working of miracles; & he cannot prove from hence that *Johns* converting of Soules to God, was working of miracles; or miracles done by *John*: Learned (l) *Gerhard* is of opinion that Christ spake here of those workes which the Apostles, and other beleivers should doe in the primitive Church; both in the preaching of the Gospell, and in the working of miracles: And that this promise in the lite-

Qui crediderunt Iohanni Baptiste prædicanti. sed nulla miracula facienti. *Polaris Syntagm.* fol. 510.

(b) Quamquam Iohannes ipse non fecit miracula: tamen in eo facta sunt multa & magna: quod natus de ana & sterili: quod pater ejus obitum: postea soluta est lingua ejus in nativitate filii: quod in uero exultavit. *Bellar.* de not. ecclesie. lib. 4. cap. 14. fol. 297.

(i) Mirum & miraculum differunt.

(k) Hoc patet primo in doctrina: secundo patet in miraculis. *Lyrarus* in loc.

1. In Evangelii prædicatione. 2. In miraculorum operatione. *Gerhard.* Harm. Evang. 176. fol. mihi 453.

(l) Sed probamus nostram expositionem.

1. Ex loco parallelo *Mark.* 16. 15. 2. Ex verbis præcedentibus. 3. Ex numeri pluralis & presentis temporis usu. 4. Ex Scopo. *Harm.* cap. 176. pag. 452.

(m) Ut ostenderet sua eos auctoritate, non propria ipsorum facturos esse. Maldenat. in loc.

(n) Opera majora non dignitate vel origine, cum a Christo profuxerint in Apostolos: sed numero plura, fructu & usu. Arctius in loc.

(o) Prædicavit tantum in Judæa, micæ solummodo distribuit gentibus, quando ad eas excursum instituit.

Christus una tantum lingua prædicavit, Syriacæ scilicet. Apostoli per Spiritum instructi ut in omnibus linguis Evangelium prædicarent.

Christus nondum per integram quadriennium docendi ministerio immediate in sua persona functus est. Apostoli diutius. Per prædicationem Christi pauci Judæi: per prædicationem Apostolorum multitudo gentium. Gerhard. Harm. cap. 176 pag. 453.

rall and proper sense doth not belong to all believers living in all times, but onely to the Apostles, and certaine other beleevers who lived in the primitive time: He sets downe divers weighty reasons to prove this exposition good, which I have set downe in the Margent: (to which I referre the learned Reader) They being not so pertinent to the matter in hand, though proper for the exposition of the text. I may seeme to digresse, but give me leave to answer one difficulty in this place: that is this: How the Apostles and other beleevers in the primitive Church may be said to doe greater workes then Christ did, either in the worke of their ministry, or in the working of miracles. First, They may be said to be greater, not in regard of their excellency and originall; for they were done not by their owne (m) power and vertue, but by the power of Christ, and the plentiful effusion of the holy Ghost which afterwards they received: and our Saviour intimates as much when he saith, *He that beleeveth on me, &c.* They may be said to be greater in number, numerically, greater fruits they had of their ministry: they converted more soules in (n) number then Christ: for he preached onely to the *Jewes, Mat. 15. 24.* and if at any time by the bye as it were he met with the Gentiles, he gave them onely (o) Crummes, *Mat. 15. 27.* When he sent his Apostles before his passion to preach the Gospell he gave them a speciall charge, *Mat. 10. 5. Goe not into the way of the Gentiles;* but after his ascension and the sending of the holy Ghost they were *Mat. 28. 19. to goe and teach all Nations:* Now Christ preaching in *Judea* onely, which was but a narrow compasse in regard of the world beside, they are said to doe greater workes in their Ministry then Christ did in his: The meaning is, they converted a greater number of Soules: Christ preached onely in the Syriac tongue, but the Apostles by the gift of the Spirit in all languages, *Act. 2. 4. 7, 8, 9.* Christ did not execute the office of his Ministry immediately in his owne person, full out foure years the; Apostles had a great deale longer time: by the preaching of Christ a few Jewes onely were converted and here and there one besides; but by the preaching of the Apostles multitudes of the Gentiles: *Rom. 15. 18, 19. For I will not dare to speake of any of those things which Christ hath wrought by me to make the Gentiles obedient by word and deed through mighty signes and wonders by the power of the Spirit*

of

of God, so that from Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ. Thus you see how they did greater workes then Christ in their Ministry.

How are they said to doe greater miracles? I follow not some of the Ancient, who seeme to hold, that the Apostles did miracles of greater excellency, and of a higher nature then Christ did; as *Chrysostome*, *Lyranus*, *Augustine*, and others, who thinke it was a greater miracle for (p) *Peter*, *Act. 5. 15.* by his shadow to heale the sicke, then for Christ by the hemme of his garment to heale the woman of the bloody issue: The Apostles preaching in more places then Christ did, had occasion to doe more miracles, so by greater miracles is meant a greater number: Pardon this digression.

(p) Mains est enim, ut sancti umbra, quam habuit Aug. in *Evang. loan. Tract. 70. in fine.*

To returne to the matter in hand, pag. 12. he sayes upon *Joh. 14. 12.* *What are these greater things but the conversion of the peoples: And the plentifull gift of the holy Ghost through their preaching?*

I (q) answer, as before, by greater workes is not meant onely the gift of preaching, but the gift of working miracles, which is a gift distinguished from preaching, as the Apostle proves, *1 Cor. 12. 4.* *Now there are diversity of gifts, but the same Spirit, ver. 10. To another the working of miracles.* To cleare all, If the conversion of soules by the Ministry of the word were the gift of miracles; then the power of working miracles in the Church should never cease: but that is already ceased, and now taken away: being necessary onely at the first planting of the Gospel: but the Gospel being already planted, they are not now necessary, and therefore miracles now cease.

(q) Mox vero constituta Ecclesia, sublati miraculis reliquit doctrinam Apostolicam, quæ norma esset fidei & vitæ *Aretius loc. com. de officiis Ecclesiast. cap. 62.* Nec virtus ista miraculorum erat perpetuo in Ecclesia credentium futura *Muscul. in loc. Miracula in Ecclesia non semper ce- rantur nec requiruntur quidem. Neq;*

In the latter end of the 12. page he confesseth *Moses* his office was glorious: but pag. 13. he hath these expressions, *Let Saint Paul speake more plaine, 2 Cor. 3. 9.* *If the ministration of condemnation*

enim fidelis opus habet ut signum videat, sed solum doctrina indiget & institutione, ait *Chrysostom.* Homilia tricesima prima, in 1 Epist. ad Corinth. *Polanus Syntagm. lib. 6. cap. 58.* Ad foundationem Ecclesie fuerunt quidem necessaria, quocirca edita sunt a Christo & Apostolis quamplurima, & post tempora ipsa Apostolorum, etiam multa, cum adhuc passim in orbe terrarum, Ecclesie plantandæ essent; nunc veto necessaria non sunt, *Polanus Syntagm. fol. 509. vide plura ibid.* Fuerunt miracula ut buccinæ atque præcones quibus Evangelium commendabatur: ut enim lex *Mosis*, pluribus miraculis in monte Sina, & per desertum auctoritatem sibi conciliavit, quæ postea destiterunt, cum ad terram promissionis ventum est; eadem quoque ratione miracula nunc sublata sunt, cum Evangelium per universum orbem diffusum est, *Pet. Martyr. loc. com. claf. prim. cap. 8. fol. 33.*

be glory, much more shall the Ministration of righteousness exceed in glory. From this place he concludes that Moses is the Minister of condemnation, John of Righteousness; Moses of death, John of life. He is beside the particular intent of this Scripture: That which the Apostle aims at, is not to compare Johns Ministry and Moses together, but his owne Ministry with his adversaries, as I shall shew at large when I come to expound the place. Let me aske one question, Was not God the Author of that, which Moses was the Minister? no man can deny it; but lest I should be thought too captious, let me shew you how the want of the true interpretation of this chapter, and the right meaning of the Apostle hath beene the occasion of great Hæresie. There was an Hæretique thirteene hundred yeeres agoe called *Manes* (r) à *paria*, from madnesse, as (r) *Osiander* observes, from his madde opinions he held (u); Saint *Augustine* calls him *Manichæus*: He did reject the old Testament: I tremble to write downe what he said concerning the Prophets.

The (w) *Magdeburgenses* set downe this as one of *Manichæus* his errors: that he did hold and affirme the Testament of the law (by which he meanes the Old Testament) to be the Testament of death, or condemnation; and he laboured to maintaine his Hæresie, from this Scripture which he alledgeth, to prove *Moses* to be the Minister of death: to wit, this which now we are upon: namely, 2 Cor. 3. 7. *If the ministration of death, &c.* This Hæretique doth likewise affirme, That he which spake with *Moses*, the people of the Jewes, and the Priests in the Old Testament, was the Prince of darkenesse: And what doth he differ, in making *Moses* the Minister of death, and so of darkenesse? He likewise did hold this damnable opinion, that there was one God of the Old Testament, another of the New; and that the Old and New are contrary the one to the other: Men must take heede how they handle a point of so high a Nature so rawly; as I am sure he did when he preacht.

(r) Conveniunt rebus nomina sæpe suis.

(r) Infanis & diabolicis artibus totum se tradidit, *Osiander*. Epitom. Hist. Eccl. Cent. 3. lib. 4. cap. 3.

(u) Videamus igitur quid me doceat *Manichæus*, Aug. to 6 Contr. Ep. st. *Manichæi* lib. unus. Vetus testamentum repudiatur, & Deus qui in ipsis locutus

Manichæi maledixit impietati: De Prophetis sic dicit. Spiritum eorum esse impietatis, sive iniqua in-

tenebratum, quæ ab initio emerferant & propterea seducti, locuti sunt: excæcavit enim princeps, eorum mentem, & si quis sequitur sermones ipsorum, moritur in æternum, illigatus in glebam: quoniam non didicit cognitionem *Paracleti*, *Magdeburg* cent. 3. cap. 5. de Hæres. col. mihi 77. (w) Mortis esse aſerit *Manes* Testamentum legis, eo quod Apostolus dixerit, 2 Cor. 3. 7. Si Testamentum mortis: Vetus Testamentum, dixit esse alterius Dei & doctoris: novum item alterius: contraria enim tradi in utroque, vide *Magdeburg*. ibid. Vetus Testamentum uni ab alio Deo; Novum etiam ab alio Deo factum esse dixit; utrumque enim Testamentum, inter se pugnare, *Osiander*. Epitom. Hist. Eccles. lib. 4. cap. 3.

Now

Now let us see the scope of the Apostle in this chapter, 2 Cor. 3.9. The Apostle had to doe with (x) false teachers, who were exceeding earnest in pressing the doctrine of the Law, and that in opposition, and to the undervaluing of Jesus Christ, by whose coming those shadowes were and ought to be abolished and given over: So that the opposition stands betweene *Pauls* doctrine and the doctrine of his adversaries, the false Apostles.

Let us see first, 2 Cor. 3.6. *how the Law is called the letter*, and so killeth, and how it is the ministration of death and condemnation. The Apostle doth often use the word *letter* in opposition to the word *Spirit*, because that which is called the Law of *Moses*, was written *Exod. 31.18. in Tables of stone* with the finger of God: to wit, the Decalogue, and therefore called the *letter* (y). But the Apostle lookes at somewhat more: for because not onely the Ceremoni- all Law, but also the Morall (which we call the Tenne Comman- dements) did lead to Christ who is every way made Righteous- nesse unto true beleevvers; this use of the law many of the people of the Jewes partly through ignorance, and partly through obsti- nacie did contemne. From whence it comes to passe that the A- postle speaking concerning the law, onely from the (z) supposi- tion of the Jewes, who did applie the Law to themselves, confi- dered severally, and apart and separated from Christ: And from hence the Apostle calleth it the *letter*: and so the naked Law by it selfe, separated from Christ, is in Scripture called the *letter*, which is nothing profitable to salvation. (and this comes to passe through the corruption of mans nature) Sometimes this opposi- tion betweene the *letter* and the *Spirit*, hath respect in particular to the Ceremoni- all Law: Then the Apostle calleth it the *letter* (a) when the outward signe is considered apart from the thing signified, then it is a dead thing; unprofitable, and of no use. For what is the shadow without the body?

Who knowes not? but that in disputation many things are laid downe under some condition, which otherwise cannot be affir- med? The Apostle in this chapter is in a dispute in which he layes downe the difference betweene the Ministry of the Law, and of the Gospell, by comparing (b) the one with the other, as they were by *Pauls* adversaries (the false teachers) set in opposition the one against the other, who holding to the bare letter of the law

(x) Impossibles perit nigr qui cum legis do- ctrinam impor- tunus uigrent se non novi, sed potius ve- teris testamenti ministros esse declarabant; idque non sine ignominia

Christi qui umbras istas a- bolere debuit. *Guastier* in 1. E- pist. ad Cor. hom. 12.

(y) Optima fuit ratio cur lex diceretur *γράμμα* per antonomasi- am; quod testi- us converteris scriptum quam literam. & ta- men volumus ex more [lite- ram] interpre- tari. *Beza*. An- nota. in Epist. ad Rom. cap. 2. ver. 27.

(z) Modo ex Judæorum hy- pothesi. *Beza*. in loc.

(a) Tunc Pau- lus *γράμμα* vo- cat externum signum ab ipsi- us signi sine fi- ve a virtute se- junctum, quam vocat Spiritu- rum. *Beza*.

(b) Effert suam doctrinam con- tra calumniato- rum doctrinam, & Argumen- tum sumit a cō- paratis. *Areni*. in loc.

law, did preach justification by the workes of the Law without Jesus Christ, in opposition to the Gospell, so that *Moses* is called the Minister of death (c) Abusively: Because these false teachers did abuse the law of *Moses* in resting upon it according to the literall sense; and so by excluding Christ, who is the (d) life of the Law; make it to be to themselves (by their false interpretation and misapplication) a dead letter; and so it is, so long as it is written in tables of stone onely, and not in the tables of our hearts.

Now let us see how the Law is said to be the ministration of condemnation, as the Apostle calls it, 2 Cor. 3. 9. It is called so accidentally (e) as is plaine, Rom. 7. 7, 8, 9, 10, 11. For sinne taking (f) occasion by the Commandement deceived me, and by it slew me: in this chapter it is plaine that the law is the ministration of death by accident, not causally, but occasionally. The occasion is not given by the Commandement, but taken through the corruption of mans nature: for the mind of man endeavouring to maintaine its owne liberty in sinning; cannot endure to be kept in by the Commandement, and restrained, and so sinneth the more eagerly, according to the Proverbe, *Nitimur in vetitum*: we are exceeding earnest to doe that which is forbidden us, (such is our corruption) the more ready we are to run into it: So likewise the Gospell may be said to be the ministration of condemnation occasionally, Luk. 2. 34. Behold, this childe is set for the fall and rising againe of many in Israel, 1 Pet. 2. 8. A stone of stumbling; a Rocke of offence. No fault in Christ or the Gospell, whose proper office is, to build us up to be spirituall Temples for God to dwell in; The fault is in man, who through the corruption that is in him, takes occasion to stumble at this stone; Tis accidentall (*) to Christ, to be a Rocke of offence: But it being accidentall as well to the Law, as to the Gospell, to be the Ministry of death, wherein lieth the difference? There is a wide difference, It is a perpetuall and inseparable accident in regard of the Law: not so in regard of the Gospell. But to winde up this bottome: If by *Moses* we understand the writings of (g) *Moses*; which are the Old Testament together with the Prophets, that is to say, *Moses* and the Prophets, the Prophets were extraordinary Ministers of the Old Testament, ordained for the Instruction of the Church, by interpreting and applying

(c) Abusive.
(d) Mens legis est Christus lex in lapidibus insculpta fuit: ideoque literalis erat doctrina hic legis defectus corrigendus fuit per Evangelium: quia fragilem esse oportuit; quamdiu tabulis lapideis tantum erat consignata.

Calvin. in loc.
(e) Accidenter Dionys. Carthus. in loc.

(f) Non dicit, occasione autem data, quoniam lex non dat occasionem peccandi, sed dicit occasione accepta. Cajeta. rom. 5 in loc.

(*) Quum nobis in fundamentum datus sit, illi accidentale esse Petram scandalum. Calvin. in loc.

(g) Scripta Moysi sunt ipsam veteris Testamentum ad junctis prophetis. Cajeta.

plying the Law: and foreshewing the sufferings, and glory of Christ, *Act. 3. 24. Yea and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these dayes*; That is, of the dayes of the Messias; of those things, which in these dayes are fulfilled by Jesus Christ; The dayes (h) of Christs Flesh, so the Apostle calls them, *Heb. 5. 7. Who in the dayes of his Flesh*; All the Prophets did declare one and the same Christ to come in the flesh. And the Apostle confirms this (i) *Rom. 1. 1, 2, 3. Paul a servant of Jesus Christ, called to be an Apostle, separated unto the Gospell of God, which he had promised afore by his holy Prophets in the holy Scriptures concerning his Son Jesus Christ our Lord; which was made of the seed of David, according to the flesh.* The Apostle useth these words to prove that the Doctrine of the Gospell, was not a new (k) Doctrine: Some of Pauls hearers reasoned thus with themselves. The ancient Patriarches and Prophets were saved, and had the true Church of God amongst them: and yet they wanted your Gospell. Therefore, the Doctrine of the Gospell is not necessary; but superfluous. Here the Apostle confesseth those in the old Testament were saved, but not without the Gospell: And so convinces them, that the Preaching of the Gospell was no innovation, seeing it was preached throughout the whole Church of God in the old Testament: And as *Theophylact* observes, the word Gospell, was used in *Dauids* time, *Psalme 68. ver. 11. The Lord gave the word, great was the company of those that published it.* What did they publish? Why, the Gospell: (*εὐαγγελισμοῦ*) (l) Preachers of the Gospell: the Gospell was then preached plentifully: for great was the company of Preachers: and the *Septuagint*, *Chrysostom*, and *St. Hierom* agree with *Theophylact*: And Scriptures agree, First, that from (m) the fall of *Adam* to the Flood: Secondly, from the Flood to *Moses*: Thirdly, from *Moses* to the Prophets: Fourthly, from the Prophets to Christ: The Gospell and the promises of it, were made knowne: And applied by beleivers: in all severall ages, to their everlasting Salvation, by Jesus Christ, in whom they beleaved.

Theophylact proveth the word *Gospell* to be used in the old Testa-

(h) Quæ his temporibus per Iesum Christum impleta sunt, *Brentius* in *Act. Apost. hom. 15.*

(i) Facit hoc ad Evangelii commendationem, & confirmationem, quod jam olim a Deo per prophetas ab ipso inspiratos, quorum oracula literis consignata haberentur, promissum esset; ne videretur res nova & commentitia, *Estius, Com. in loc.*

(k) Occupatio est qua declinat invidiam novitatis: nam Evangelium putabatur doctrina recens, *Pel. Martyr, Com. in loc.*

Ut Novitatis depelleret invidiam, seque non novarum rerum prædicatorem; & Apostolum ostenderet, Evangeliumque ab antiquitate commendaret,

Tolet. in loc. (l) *Κύριος δίδωσι πνεῦμα πᾶσι Εὐαγγελιστομένοις*, *Theophylact. Chrysost. ad Roman. hom. 1. Evangelizantibus, Hieron.* (m) Singulis illis temporibus Evangelicam promissionem de semine mulieris repperitam; & subinde clarius Expositam esse dicit, *Chemn. l. cor. 1. art. 2. pag. 579.*

ment from *Isay 52. 7.* *How beautifull upon the mountaines are the feet of him that bringeth [good tidings !]* That is, the *Gospell* ; for so the word signifieth *ὡς πῶδες ἐὺαγγελίζοντες (n)* ; And the Apostle alledging this place of the Prophet, *Rom. 15. 10.* *expounds it to bee the Preaching of the *Gospell* : *How beautifull are the feet of them that preach the Gospell of Peace!* The same *Gospell* (according as he distinguisheth the time in his Book, page 19.) was preached from *Moses* to *John Baptist*, yea, the very same which the Apostles preached.

To (o) conclude, if by the Law we understand the Doctrine of *Moses*, and the Prophets ; the benefit of Gods free grace is in no wise to be separated from the Law. For the grace of God concerning the free remission of sinnes for Christs sake the Mediatour, was Preached as well in the Old Testament as in the New : by which no lesse in the time of the Old Testament, than in the time of the New, all the Saints were justified and saved, as is fully confirmed, *Act. 15. 11.* *But wee beleeeve that through the grace of the Lord Iesus Christ, we shall be saved [even as they.]* That is, even as our Fathers ; who lived in the time of the old Testament : Therefore, there was one and the same *Gospell*, teaching that the (p) grace and favour of God is to be looked for in Christ the Mediatour ; in whom all the Saints in all times from the beginning of the world, were and are justified and saved. I aske this question : Did *Moses* ever goe about to Preach Justification by the workes of the Law ; Neither did God ever make any Covenant of workes with man since the Fall : Well then, consider *Moses* not abusively, and the Law of *Moses*, not mis-interpreted, and misapplied, by false teachers and wicked men. And by the Law understand the Doctrine of *Moses* : and so *Moses* was the Minister of life, and the Law the Ministration of Salvation : This is plaine, *Act. 15. 21.* *For Moses of old hath in every City them that Preach him, being read in the Synagogue every Sabbath day ;* And no question but by the blessing of God upon it, many thousand soules

(n) Septuagint
* Paulus de Evangelica prædicatione hæc verba affert.
Marian. Schol.

(o) Sin vocabulo legis accipitur doctrina V. Testamenti, in Scriptis *Mosaicis*, & prophetis comprehensa, nequaquam gratiæ beneficium ab ea separandum siquidem concilio gratiæ de remissione peccatorum propter Christum Mediatorem non minus sonuit in V. quam in N. Test. per quam non minus tempore V. Test. quam novi Test. omnes sancti sunt Justificati ac salvati, Gerhard locor. Tom. 3. de Evang. c. 12. fol. m. hi. 247.

(p) Gratuitum donum Dei sine operibus legis, *Gl. interl.*

A principio mundi non solum præfiguratus est sacrificiis, & prænunciatus prophetis, sed etiam cœpit ejus sanguis hominum mederi vulneribus ; & acceptavit Pater mortem filii, ac propter eam contulit omnibus gratiam, *Lorinus* in loc. Fide gratiam apprehendi testatur : nam credimus, inquit, nos per gratiam Domini nostri, &c. Paucis ergo & minimis ambiguis verbis universa salutis ratio comprehendi poterit, si nos gratia Dei in Jesu Christo, per fidem salvari dicamus : quæ omnis tum prophetiæ, tum Apostoliciæ doctrinæ, summa est, *Qualter* in *Act. Apost. hom. 1c 2. in fine.*

were

were converted to God by that Preaching. Else would not our Saviour in the Parable, (q) *Luk. 16. 29. 31.* have laid it downe as a thing so necessary to heare *Moses* and the Prophets, had not their Doctrine, by the power of God accompanying it, beene effectually to the conversion of Soules. I have beene the larger, because such preaching as this, doth with the errour of the *Manichees*, cast a blemish upon the old Testament, and makes way to that false Doctrine, which afterwards he preached, and hath Printed in his Booke.

Whereas Pag. 22. He that shall search into the most materiall Controversies, betweene the Protestant and the Papist, he shall find the error of the Papist, chiefly to arise from hence: The want of Distinction between Law and Gospel. Sure this is that which makes him to cavil, and differ from other Ministers, if any Ministers in their Sermons, doe (but as they are bound) presse the duties of sanctification: he presently cries out to his injudicious applauders, they Preach flat Popery: Nay, though they use the same exhortations the Scripture doth, in the selfe-same words, we must not Preach to our people as *Peter* did, *2 Pet. 3. 11.* *Seeing all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness?* If we preach the terrours of God; then wee are legall preachers: If we presse them to duties and a holy life, then we Preach Popery: And yet thus Christ and his Apostles Preacht: Whereas, if he were not wilfully ignorant; and like the deafe Adder stop his eares, he might heare Ministers cry downe all merit, and popery, even when they are a pressing them to holy duties; shewing them, that nothing can stand betweene the (r) wrath of God, and a poore Creature, but the merit of Christ alone: confessing all our righteousness to be as a polluted cloath: Doe I speake of confessing? He will have none of that; no confession of sinne; when we presse men to pray, we doe not perswade them they shall merit eternall life by prayer, neither doe we wish them

(q) Sententia hæc intelligenda videtur ut Revelativa Divini Judicii: ut hinc intelligamus Divina dispositione desertum irae eos qui *Mosen* & Prophetas non audiunt, & ita induratos relinqui, etiamsi viderent miracula, non moverentur propterea ad veram Charitatem, & merito quia ex eo quod divinam largitatem, qua providit nobis de *Mose* & prophetis (hoc est de sacra Scriptura) despiciunt meretur ut nec per miracula visa conversionis gratiam consequantur, *Cajetā Jentac. s. qu. 4.* Quo loco evidētiſſime declaratur Dominus Vetus Testam. esse fidei firmitatē retundens peridiam Judæorum, & excludens nequi-

tas hæreticorum, *Ambr. Com. in Evang. Luc. lib. 8.* Judaicus ille populus, quia *Mosi* credere noluit, et etiam qui resurrexit ex mortuis credere contempsit; cumque *Mosis* verba Spiritualiter, contempsit intelligere, ad eum de quo *Moses* locutus fuerat non pervenit, *Greg. Magn. in Evang. hom. 40.* Dilce divitem hunc cum fratribus suis esse Judæum, ad quos promissiones de de terra Canaan, & vita æterna pertinebant: incredulitate autem propria damnari, *Aretius, in loc.* (r) Meritum Christi unicum est pretium redemptionis nostræ, quo solo a peccato & morte æterna redimimur, & Deo reconciliati, in filios, & hæredes vitæ æternæ adoptamur, *Cassand. consultat. pag. mihi 968.*

to rest in the duty done, but wholly upon the merits of Christ:

(s) Nec ira intelligendum est quod Christus infundat meritum suum nostræ orationi, ut ipsa sit placatio cœlestis iræ & expiatio pro peccatis, sed quia exerit se per preces; intuetur promissiones Dei, quibus roboratur & confirmatur apprehendit Christum propter quem solum Deus nobis invocantibus est propitius: & quia Deus invenit in nobis Christum peridem, ideo in nos ipsum invocantes effundit omne genus beneficiorum, non propter invocationis meritum, sed propter Christi meritum, *Gerhard, locor. rom 3. Col. mihi 368.*

Neither do we thinke that Christ doth infuse his (s) merit into our prayer that it should become the pacification of the wrath of God, or an expiation for our sinnes: but because faith doth manifest it selfe by prayer, doth behold the promises of God, with which it is strengthened and confirmed, and it doth apprehend Christ, for whose sake alone God is mercifull to us, when

we call upon him. And because God findes Christ in us by Faith, therefore when we pray to him, he doth bestow upon us every good thing; not for the merit of our prayer, but for the merit of Christ. Let men take heed lest under the colour of Preaching free Grace, they doe not turne the grace of God into wantonnesse: and give men such a liberty to live as they lust; which is indeed the greatest bondage: let them take heed, lest while they pretend to advance the Kingdome of Christ, they doe not overthrow his Kingly Office, and plucke, as much as in them lyeth, the Crowne from off his head. If Christ be a King, certaine his Subjects must yeeld obedience to him: And we his Ministers must preach obedience to them: Could not the Apostle distinguish between Law and Gospell? and doe we preach popery, when in our Sermons we follow the rule of the Apostle, *Rom. 2.6,7.* and tell the people, *God will render to every man according to his deeds. To them who by patient continuance in well-doing, seeke for glory, and honour, immortality, eternall life, ver. 10. Glory, honour and peace to every one that worketh:* The Apostle doth not say, God will render to every man [for] his deeds: that so he may exclude merit; in regard of our best performances: but [according] to his deeds: that so he may extoll free grace. That (t) God will bestow glory and eternall life upon those who by faith continue in well-doing: that derogates nothing from our free justification: and being justified *gratis*, or freely through Faith: Then by Faith wee doe good workes pleasing to God: Consider these two places, first, *Ephes. 2.8. For by grace ye are saved through Faith; and that not of your selves, it is the gift of God.* The second place is *Colos. 1.10. That ye might walke*

(t) Quod Deus æterna gloria, & felicitate eos donare vult, qui ex fide bene operati sunt, id nihil gratiæ justificationi nostræ derogat: justificamur enim gratis fide; deinde ex fide, bona, & Deo placenta opera facimus, *Osian. in loc.*

walke (u) worthy of the Lord unto all pleasing, being fruitfull in every good worke.

Whereas pag. 22. he wisheth us to look in- to the most materiall controversies betweene the Papists and us, I doe not thinke he is much seene into them: for I did heare him peremptorily affirme that the Coun- cell of Trent did hold Bishops (w) not to be (*Jure Divino*) by divine right: be- ing asked what Session and Canon, could not tell, and afterwards confessed he had not read it in the Councell of Trent; and indeed the Councell is cleane contra- ry in extolling Bishops.

In the 23. page of his booke he saith, *There is this day a complaint in our Country, that our Sermons are full of contradictions: the Mul- titude observethem, and grievously complaine of them: and this is not the complaint of unlettered men.* What a lewd slander is this laid upon all the Ministers? And whom doth he bring to prove it?

The (x) Multitude: It wonder where this multitude is: but grant it were so, it is a credit to have such accusers: The multitude called the vulgar, from vol- ving, rowling, or tumbling, in constant, unsettled, foolishly carryed about this way, and that way, with every winde of Doctrine.

But how comes the Multitude to un- derstand what the word (y) [Con- tradiction] meaneth, how come they to bee so eloquent? how come they by so much Logicke? I dare say if they be exa- mined they cannot render the signification of the word: whether it be in the prædicaments or post-prædicaments, they understand not: surely if they did, they would not so grossely bely their Mi- nisters. *The multitude laid many grievous complaints against Paul which they could not prove, Act. 25. 7.* It argues a great deale of indiscretion, if not of pride, and arrogancy, and selfe-conceited- nesse, for a man to cast such an aspersion to the blasting of so

(u) Dignitas hæc nostra non pender ex absoluta nostra perfectione; sed ex dignatione Dei gratuita. *Eis πάντες ἀρέσκειται*, in omne placitum vel obse- quium, *Davenant* in loc.

(w) Si quis dixerit in Ecclesia Catholica non esse Hierarchiam divina ordinatione institutam, quæ constat Episcopis, Presbyteris & Ministris, anathe- ma sit, Concil. Trident. Sess. 23. de Sacrament. Or- din. cap. 4. can. 6.

Presbyterii gradu, superior est dignitas Episco- palis, quam quidem excellentiâ habent Episcopi, non tantum ex Ecclesiastica vel Apostolica tradi- tione, seu constitutione aliqua, sed ex Jure divino, institutione Christi, *Estius* in lib. 4. Sent. dist. 24.

(x) Vulgus, *ὁ πολλός, τὸ πλῆθος*, Græce, usurpa- tur a Latinis ad significandum ignobiliorem mul- titudinem; quomodo dixit *Virgil*: *Sævitque ani- mis, ignobile vulgus*; A volvendo dictum volunt; quod stulte hac atq; illuc volvatur, unde vulgus vagus deducitur. Et apud *Lucanum* legimus vulgiva- gæque vagus venire, pro illo qui certæ mulieris amore non capitur, sed popularem venerem secta- turus.

(y) Contradictoria sunt, quæ affirmationi & nega- tioni subjacent: Duplex contradictionis genus: Simplicis & complexæ.

many godly Ministers, and the extolling of himselfe, especially at a visitation Sermon, where he pretended to preach Christ, but did altogether preach himselfe, as is plaine by his owne expressions, If we doe bid the Letany farewell, yet for once upon such a speciall occasion as this, Let me say from pride, vaine glory, and hypocrisie, good Lord deliver us.

In the latter end of page 23. and the beginning of the 24. he hath this passage: *It was Prophesied by Luther that after his time the difference betweene the Law and the Gospell should be neglected: Our age hath proved him to bee too true a Prophet, for it is a thing not ordinarily observed: The fault is; the Law is not rightly applied: As when we apply it to troubled Consciences to give satisfaction.* This is a meere false invention of his owne, He dares not challenge any one Minister for this, if he should, he would withstand him to his face, and prove him false. The Apostle, 2 Tim. 2. 14. (a) chargeth *that we strive not about words to no profit, but to the subverting of the hearers:* I am sure he doth a great deale of wrong to some poore ignorant people, who discern not the truth, but are ready to thinke him to be the most able man that can word it most, and set up his owne credit by disgracing others, but this is an unsound foundation to build upon; for *not he that commendeth himselfe is approved, but whom the Lord commendeth*, 2 Cor. 10. 18. Is any Minister that hath the charge of Soules upon him (especially in these knowing times) so grossely ignorant, that when he sees a man in distresse of conscience, through the apprehension of the wrath of God due to him for his sinnes, to apply the terrours of the Law, to comfort him; And when we heare men that are troubled in their consciences; to crie out of their unworthinesse; and of the great imperfections which accompany their best actions: saying as it is (b) Luk. 17. 10. *Wee are unprofitable Servants:* Now in this case, is any Minister so shallow or unworthy as to apply the Law to give satisfaction? This were to deale as cruelly as the bloody Souldiers did with Christ in his extremity who gave him *gall and vinegar to drinke*, Mat. 27. 34. The Elders (c) among the

(a) Contentio ista huiusmodi disputatio non modo nullam affert utilitatem, sed detrimentum plurimum, non edificat, sed destruit auditores minus veritatem penetrantes; putant enim plerumque simplices qui assistunt, magis loquaces, magisque clamorosos, magis esse sapientes, & intelligentes, *Especeus*, in loc. (b) Agnoscentia est gravis, sed non ignoranda natura, *Ambr.* Com. in Evang. Luc. lib. 8. c. 17. (c) Scribitur in libro quodam

Hebraico qui, apud eos intulatur liber iudicium ordinariorum, quoniam *Solomon* dixerat Proverb. 31. 6. Ideo ex occasione huius verbi, Seniores Iudeorum statuerant ut condemnatis ad mortem daretur vinum aromaticum ad bibendum; ut facilius tolerarent passionem: In *Hierusalem* autem erant Matronae devotae, & compassivae, quae hoc vinum dabant ex devotione: *Iudei* ergo ex nimia crudelitate morti tale vinum datum pro Christo, & aliis duobus cum eo crucifixis, acceperunt sibi, secundum quod dicebat, *Amos* 2. & loco ejus posuerunt acetum cum felle mixtum, *Lynae*, p. 5 fol. n. 85.

Jewes,

Jewes (from that of *Solomon*, *Prov.* 31. 6. *Give strong drinke unto him that is ready to perish, and wine unto those that be of a heavy heart.*) made a Statute that those who were condemned to dye, should have wine given them to drinke in their sufferings, (the death of the Crosse being most bitter) mixed with comfortable and sweete spices; that they might in the time of their extremity, more easily undergo their paines: I have read that in *Jerusalem* there were certaine devoute Matrons, who out of compassion, did at their owne charges provide this wine for those that were to be crucified: Now the Souldiers moved with bloody cruelty dranke that Aromaticall wine which was provided for our Lord, in the time of his suffering, according to that of *Amos* 2. 8. *They drinke the wine of the Condemned*, and in stead thereof gave him gall and vinegar to drinke. O bloody cruelty! no lesse cruell is that Minister that doth apply the law separated, and in opposition to the promises of the Gospell; to give satisfaction to a troubled conscience.

The Apostle, *2 Tim.* 2. 15. layes this charge upon a Minister, *to study to shew himselfe approved a workeman that need not be ashamed*: Tis one thing to Preach, another to be a workeman in Preaching: I speake not against much, and often Preaching, I honour it with my heart, but such as are longer in Preaching of a Sermon, then in studying of it, more frequent and longer time in the Pulpit then in their study; they are not workemen, not labourers, but loiterers, to whom woe belongs for doing the worke of the Lord negligently. What is it for a man to give his Servants three meales a day, and set nothing but bones, husks, and shells before them; when men come up into the Pulpit without prae-meditation, they doe but vent their owne *Ex Tempore* frothy expressions: And this is not preaching; but to lavish out the precious time of grace: And this is the cause of so many fond, new upstart opinions. Preaching is no such easie worke, what ever ignorant men thinke, *Who is sufficient for these things?* *2 Cor.* 2. 16. Not Coblers, and Tradesmen, who to the dishonour of God and the ruine of this Nation, pollute Gods Ordinances: And would if they could, trample Gods faithfull Ministers under foot; and this flowes from a little, ungrounded, smattering knowledge they have gotten: we must study to be workemen that need not be

(d) Οὐδὲ πο-
μάρτα ἢ λόγος
τῆ ἀληθείας, Be-
za.

be ashamed; *rightly* (d) *dividing the word of truth*; rightly cutting the word of Truth: There is a foure fold exposition of this place.

First, that it is a Metaphor taken from a sword or sharpe instrument wherewith things unprofitable, superfluous and corrupt are cut off: as the dead member from the living: Ministers must be able to distinguish betweene the living and the dead, and in their Sermons to divide the one from the other.

Secondly, a Metaphor taken from husbandmen who cut streight furrowes, or rather from men that are sawers of Timber who cut by a line, not declining to the right hand or to the left, but keeping to the rule: so must the Ministers of God doe.

Thirdly, from the Master of a Family that cuts bread for his children: and distributes to every one as hee seeth need.

Fourthly, from the Priests in the old Testament, whose office was to cut the Sacrifices, and to divide; certaine pieces, were to be offered to God in Sacrifice; certaine to be for the Priest. All these expositions are good: and we learne from hence, that it is the duty of every Minister according as his (e) hearers are, to instruct, exhort, rebuke, comfort. But how miserably is the word of God mangled by a company of unlettered, unskilfull Laicks, who never had authority either from God or man; neither ability; to take upon them, so high and sacred an office!

(e) Juxta singulorum (ut cū glossa interlineari loquar) cōpetentiam & secundum uniuscuiusq; qualitatem, Espinacium in loc.

(f) Deus non terreat suos rebus inanibus: sed legis prædicatione, cōminationeque peccatorum a peccatis eorum deterret, penitentibus remissionem peccatorum promittit. Lucius. Lat. in Ezek. hom. 47.

We must distribute the word to every one according to their capacity, to Babes milke, to men of riper yeares stronger meate; Taking heed how we give holy things to dogges, or cast pearles among Swine: our Sermons being like *Dauids* song of Mercy and Judgement, lest that complaint come against us, (f) *Ezek. 13.22. Because with lyes yee have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.* Judgement must be applyed to whom it belongs, and mercy to whom mercy belongs.

(g) *Lucas Pollo* a German divine, a man of eminent parts,

(g) Legem divinam vehementer acuit & in vitia sui temporis yulgaria tanta cum acrimonia invehit, ut aculeos in animis hominum, &c. Evangelii iidem dulcissima prædicatione animos prostratos, & sensu itæ divinæ percussos, & ad spem gratiæ divinæ, ac salutis æternæ, traduxit, *Melchior Adam* in vita ejus.

was wont to preach the law exceeding earnestly; inveighing against the common finnes of the times in which he lived very sharply, That he left a sting in the consciences and mindes of men: insomuch that sparing none he gave offence to some, which he regarded not: having Gods command, and the examples of the Prophets, and Apostles, to back him: Againe he Preached the Gospell most sweetely, labouring to lift up such as were cast downe, and sensible of the wrath of God due to them for their finnes, and to bring them to the hope of Gods free grace, and Eternall salvation: And in his last sicknesse he desired, that when he should be in an Agony and lye a dying to be put in minde of foure things.

First, of Consolations concerning the remission of finnes.

Secondly, of Consolations concerning Gods gracious presence in afflictions and death it selfe.

Thirdly, concerning finall conservation, that God will conserve and keepe his elect against sinne, death, Satan, and hell, to Eternall life.

Fourthly, of those words of Christ; The Righteous shall goe into life Eternall. And did tell the Minister to whom he had committed this charge: that in doing thus he should execute the office of a true Pastor. And is not this the care of all Gods faithfull Ministers? who have had experience of the worke of God upon their owne consciences: *(h) 2 Cor. 5. 11. Knowing therefore the terror of the Lord we perswade men:* And when we see men in distresse of Conscience, may we not say with the Apostle: *Who is weake and I am not weake? 2 Cor. 11. 29. Who is offended, and I burn not?* I know there are in these parts of the Country many able Preachers, who in their Sermons doe rightly and truely distinguish betweene Law and Gospell: to the beating downe of the Kingdome of Satan, and setting up the Kingdome of Jesus Christ in their severall Parishes: whose bowells doe yearne over the soules of their people. Witnesse their constant, pious, and painefull Preaching in such times, when Preaching was most opposed: whose tender bleeding Consciences, having a hand of Iron held over them, could not swallow downe that which this man did: although their lively-hoods and liberties lay at Stake, being threatned with suspension, deprivation, imprisonment:

D

witnesse

*(h) Quis infirmatur non a-
gritudine cor-
poris sed animi,
qualitatem curae
suae describit ab
effectibus in-
ternis, Cajetan
in loc.
Quis infirmatur
in fide, & ego
non infirmor; Si
enim aliquem
in fide vacillare
animadverto: si
cuius huius gra-
vibus tentatio-
nibus concuti-
video, ut vix
subsistere queat
ita ego certe af-
fictior, ac si ipse
eas tentationes
sustinerem: ne-
que conquies-
cere possum,
donec tales ire-
rum erigam, &
conburne, Luc.
Osiard. in loc.*

witnesse the reading of the booke of Liberties, and other innovations which he yeelded to without making question: nay pleaded for them: let him not goe about to cast dirt in their faces, whose upright conversation, and deare affection, they expresse: to the Soules committed to their charge, makes them lovely, and honourable in the sight of God, and all that truely feare God.

In the beginning of pag. 27. This question is propounded: *Did not Moses preach grace? The answer is No, Moses preacheth the law of works.* This is answered before, onely I propound two questions. First, whether did *Moses* ever preach justification by the workes of the Law? in plaine termes: whether did he ever lay this downe for a doctrine; That a man may be justified by the workes of the Law in the sight of God? *Moses* did preach the righteousness of faith, and so he did preach grace. Secondly, Whether is not the (i) Covenant of grace one and the same? preached in all ages, by which all beleevvers, have beene, are and shall be saved? but we shall speake more fully of this hereafter.

I come to the next question propounded, pag. 27. *Did not Moses speake truth?* In the Pulpit he made this Answer: *that he did speake the truth, and he did not speake the truth.* I meeting him on the morrow by accident, told him that *Moses* was to be commended in that he spake the truth: but he was blame worthy in that he did not speake the truth: he made no answer for the present: but writes to me afterward (*Nimirum tacuisse*) that he did conceale the truth: And so makes him guilty of that which the Apostle pleads for his discharge, *Act. 20. 27. I have not shunned to declare unto you all the Counsell of God.* And how it can stand with *Heb. 3. 5.* (k) *And Moses verely was faithfull in all his house as a servant, for a Testimony of those things which were to be spoken after: Moses* did deliver all things which were commanded him of God, faithfully; to the people for a Testimony of those things which were to be spoken: these words are truely to be understood of the Gospell of Christ, of which *Moses* was a witnesse: so that here is set downe the (l) Agreement betweene the doctrine of *Moses* and the Apostle expressed in this Epistle: so that they were both witnesses of one and the same Christ, of one and the

(i) *Fœdus gratiz afferens; & applicans remissionem peccatorum, iustitiam & vitam æternam, omnibus in Christum mediatoris credentibus, est perpetuum, æternum ac immutabile, omnibus mundi temporibus unum atque idẽ, nulli abrogationi obnoxium; omne vetustatis ac novitatis rationem excludens, cum una eademque sit salutis via, Gerhard loco. 10. 3. col. mih. 292.*
 (k) *Summa veritas est, Moses scilicet fideliter tradidisse populo quæ illi Dominus mandaverat, Calvin in loc.*
 (l) *Sic consensus doctrinæ Mosis atque Apostoli, in hac Epistola explicatur, non obscure explicabitur, Pareus in loc.*

the same Gospell, and did Preach one and the same Doctrine: Certainly, then *Moses* did not hold his peace concerning any Truth, he was to deliver from God to the people. But in Print he sets downe this answer to the question, [*Did not Moses speake Truth? yes, according to Law and Conscience: But not according as the Truth is, and was, in Christ.*] Let us see how he could speake the truth according to Law and Conscience, but not according as the truth is, and was in Christ Jesus: looke upon the Scripture spoken by way of anticipation in the end of pag. 26. *John. 1. 17. The Law was given by Moses but Grace and Truth came by Jesus Christ.* And he setting downe the opposition, concludes, *That Moses did not Preach Grace:* Looke into the true sense & meaning of that place, & you shall see that from thence, to say in generall tearmes, *Moses* did not preach Grace, is false Doctrine: And if we can prove he did preach Grace, we make it plaine: for to say he did, and he did not, one of these must of necessity be false: The Proposition being laid downe absolutely without condition, as his is: Let us take his advise and marke the opposition in this place.

The (m) Evangelist speakes by way of prevention, of what exception might be made to the contrary: the Jewes had such a high esteeme of *Moses*, that they could hardly admit of any thing different from him; holding themselves to the bare Letter of the Law, in opposition to Christ: The Evangelist therefore puts them in minde, how little *Moses* doth benefit, compared in opposition with the Grace that comes by Jesus Christ: and how the Law doth availe nothing without Christ, but is an obstacle and hindrance from obtaining the grace of God: They had alwayes *Moses* in their mouth, and did boast of his authority against Christ, so that here his Ministry, and the benefit we have by Christ (according to their misconstruction) are set in opposition the one to the other.

For the further clearing of this place, [the (n) Law came by *Moses*, but Grace and Truth by Jesus Christ] this is not to be taken exclusively: as though *Moses* did teach the Law onely: we must distinguish betweene him as he was a Doctor, and Teacher: and as he was a Law-giver, and Mediatour of

(m) Est prolepsis in qua praevenit contrariam exceptionem: tanti enim erat apud Judaeos *Moses*, ut egre quicquam, ab eo diversum admitteret: docet ergo Evangelista quantum inferius fuit *Mosis* ministerium Christi potestate unde sequitur, si legem a Christo; separet, nihil restare praeter inanes figuras, Calvin in loc.

(n) Non hoc accipiendum est exclusive, quasi solum legem *Moses* docuerit: sed Antithesis inhiuitur inter ministerium *Mosis*, & beneficium Christi: Distinguendum igitur inter *Mosen* doctorem & Legislatorem sive pacti legalis Mediatorem *Moses*, ut doctor de Christo praedicavit & scripsit, Gerhard doctor. Tom. 3. Col. mihi. 231.

the legall Covenant, but setting aside the opposition which is made in Scripture, betwixt *Moses* and Christ, which comes to passe in regard of the Adversaries, who did extoll him to the end they might oppose the Grace which comes by Jesus Christ. Consider *Moses* as a Teacher of Gods People, and so he did preach Grace and Truth to all beleivers by Jesus Christ, and this is proved, *Job. 1. 45. We have found him of whom Moses did write in*

the Law, and the Prophets, (o) Jesus of Nazareth: and thus 'tis false Doctrine for him to teach that *Moses* did not preach grace.

(o) In venimus Jesum, quasi dicat, hoc nomen congruum est prophetis, quoniam promittunt Messiam salvatorem, *Lyran. in loc.*

(p) Veritas hoc loco non opponitur falsitati, neque enim falsitas fuit lex *Mosaica*, sed opponitur, 1. Legi monstranti quidem viam justitiæ; non autem præbenti vires & facultatem: atque ita significat veritas, restaurationem naturæ, hoc est, renovationem mentis, & novitatem vitæ, quam Christus per Spiritum Sanctum operatur, atque ita usurpatur vocabulum illud, *Ephes. 4. 21.*

Truth (p) in this place, is not to be understood in opposition to falsehood, neither was there any falsehood in the Law of *Moses*, but it is opposed; First, To the Law, shewing us indeed the way

of Righteousnesse, but not giving strength and ability to keepe it. So that Truth signifies the restauration of our nature: that is, the renewing of our minde, and newnesse of life, which is wrought in us by the Holy Ghost, as the Apostle makes it plaine, *Ephes. 4. 21, 22. As the Truth is in Jesus, that ye put off concerning the former (*) conversation the old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of your minde; And that ye put on the new man.* Secondly, Truth is opposed to shadowes and figures; to wit, that the Gospel should exhibite those things which the Law set forth in shadowes: So that Christ by his comming in the flesh, fulfilling those things which the Law foretold, and did foreshew in shadowes, and figures, [concerning him] hath manifested, that to be true which the Law foretold: and is the substance of those shadowes: And thus Truth is said to come by Jesus Christ.

(*) Secundo opponitur umbris, & figuris, quod scilicet Evangelium illa exhibeat, quæ lex per umbras figuravit, *Cherem. Harm. ca. 20. col. milii. 218.*

Whereas he saith: *Moses spake the Truth according to Law and Conscience, but not according as the Truth is and was in Christ Jesus:* (He sheweth himselfe in this, to be a man voyd both of Science, and Conscience) if he did speake the truth according to Law, is not Christ the truth, the Law pointed at, and set forth? (may I not say) is not Christ the truth of the law? *Gal. 3. 24. The Law was our Schoole-master to bring us unto Christ, that we might be justified*

fied by Faith. The precepts of the Law did convince the people of unrighteousnesse: because they shewed how farre they came short of that obedience the law required, and so they were put in minde to seeke for righteousness elsewhere. The legall promises did propound life upon condition of perfect obedience. He that doth these things shall live in them: but the Fathers seeing it impossible for them to performe this condition, were thereby put in minde to seeke for Righteousnesse out of themselves: namely in Christ: The whole Law was a Schoole-master leading those in the Old Testament by the hand to Christ. As there was a (q) Threefold Law, so a Threefold Pædagogicall discipline.

First, the Morall Law did lead to Christ by Accidentall direction.

Secondly, the Ceremoniall by direct signification and duration; the Ceremonies did shadow forth Christ, and were to end at his coming.

Thirdly, the judiciall Law or polity by distinguishing the Nation of the Jewes from other people and continuing unto Christ.

Thus Christ being the truth and substance of the Law, *Moses* speaking truth according to Law, spake the truth as it was in Christ Jesus, who was ever to all beleivers as it is, *Joh. 14. 6. The way, the truth, and the life; No man cometh to the Father but by mee:* *Moses* could never come to the Father but by this way and this truth: it is blasphemy therefore to say he did not speak according as the truth was in Christ Jesus, who was ever that one truth in all ages of the world to all the people of God. Againe had not *Moses* a Conscience sprinkled with the blood of Christ? and did he not in Christ apprehend Gods reconciled face to him, in the full pardon and free remission of all his finnes? Why then, if *Moses* spake truth according to conscience, shadowing forth the blood of Christ by the blood of Bulls and Goats to bee that which did sprinkle the Conscience from dead workes to serve the living God: it must needs bee that he spake the truth as it is in Christ Jesus: Christ being ever the same in all Ages to the Consciences of all beleivers: and certainly *Moses* spake nothing but what did accord with the truth as it was and is in Christ Jesus, he being alwayes that same Truth: But to prove this, pag. 27. he

(q) Cum triplex lex fuerit, triplex pædagogica disciplina fuit.
1. Moralis ducebat ad Christum accidentali directione.
2. Lex ceremonialis directæ significatione; & duratione.
3. Forensis seu politia, distinctione gentis a reliquis populis, & duratione ad Christum usque, *Pareus, Com. in. loc.*

saith, *this was the hidden mystery kept secret since the world began, but now is made manifest*, Rom. 16. 25. as though this was hidden all the time from *Moses* to *John* the Baptist. It is strange a man should thus apply Scripture without unfolding the sense of it: but

(r) Quasi testimonii loco ne de prædicatione apostolica quisquam dubitare queat, Scripturas propheticas commemorat, ut admoneat Evangelii doctrinam, nihil habere novi, vel fidei, sed id tradere, quod & prophetae olim futurum prædixerint, *Museu. in loc.*

Hoc additur ne recens hujus Mysterii patefactio suspecta cuiquam sit, & inhuma, Testimonium inquit habet prophetarum, *Per. Mar. in loc.*

Adco enim luculentum testimonium reddiderunt Evangelio prophetae omnes, ut aliunde melius confirmari nequeat, *Calvin in loc.*

it is his course throughout his Booke. The scope (r) of this place, if you consider the connexion with the 26. vers. (*but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made knowne to all Nations for the obedience of faith*) is quite contrary to his application of it, and makes against him. (*And by the Scriptures of the Prophets*) The Apostle

makes mention of this (if any should make doubt of his Preaching) as a sufficient evidence to prove that the Doctrine of the Gospell, was no new or fained Doctrine. And that he did deliver nothing but what of old the Prophets did foretell, should come to passe: And therefore it could not be a mystery, hidden and kept secret from *Moses* and the Prophets; (as he affirms falsely) for then they should have foretold that which they knew not, which no man well in his wits will speake or thinke. They did foreknow and foresee all those things concerning Christ, which afterwards were accomplished: This you may see proved, *Luk. 18. 31. Then he tooke unto him the twelve and said unto them, Behold we goe up to Jerusalem, and all things that are written by the Prophets, concerning the Sonne of man shall be accomplished.*

(1) Secundum revelationem mysterii, id est secreti, scil. de conversione gentium. Si autem loquamur de mysterio incarnationis, &c. *Aquit. Com. in Epist. ad Rom. cap. 16. vers. 2.*

(2) De gentibus nulla quaestio est, quia ante adventum Christi sedebant in umbra mortis, nec vitam hanc æternam, quam Christus suis attulit, aut intelligebant, aut exspectabant: Qui poterant, cum venturae Messiae prædictiones, erant sacris Scripturis consignatae, divina autem hæc oracula erant Judæis peculia: fuit igitur gentilibus simpliciter, & omni modo absconditum, hoc mysterium, *Daven. in loc.*

contained in the holy Scriptures? And these divine oracles were peculiar to the Jewes onely, *Psal. 147. 19. 20. He sheweth his word unto Jacob, his Statutes and his judgements unto Israel; he hath not dealt so with any Nation.* The Gospell was hid from the Gentiles simply: Not so from the Jewes, but comparatively, in comparison of the cleare light and manifestation of it since the incarnation of Christ, as the Apostle himselfe expounds it, *Ephes. 3. 5. which in other ages was not made knowne to the sonnes of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit:* So by this it is plaine it was in other ages made knowne: To use then this Scripture: (namely (*) *Rom. 16. 25.*) to prove that this mystery was kept secret and hidden from the people of the Jewes, from Moses to John Baptists time, is a false interpretation; and misse-application of it, if he lookes into the 26. verse he may see this mystery is made manifest by the Scriptures of the Prophets: thus you see his exposition is a contradiction, if made manifest by their writings, then manifested to them. Again he useth *1 Pet. 1. 10, 11, 12. The mystery the Prophets searched after*, as if he could prove by this place, that this mystery was hid, and kept secret from Moses and the Prophets: but this Scripture makes altogether against his absurdity, and plainly proves the contrary. The Apostles (u) aime here, is to take off an aspersiō which some at that time cast upon the Doctrine of the Gospell, saying, as it is, *Act. 17. 19. May we know what this new Doctrine whereof thou speakest is?* They did account it a new, unknowne, unheard of Doctrine: the Apostle affirms the contrary, declaring that it is the same which was testified, and Preached by the Prophets themselves; who prophesied of the grace that should come unto you: *Searching what or what manner of time, the Spirit of Christ, which was in them did signifie; when it testified beforehand, the sufferings of Christ, and the glory that should follow.* So that from this place it is evident the Prophets did not onely declare the time, but the particular time when the Messias should come. They (w) did

* Perpende totū progressum mysterii, fuit quidem ab æterno dispositū, & in Deo absconditū, fuit postea per prophetas patefactū in tempore hominibus, ut crederent, postremo agnitū & revelatū gentibus, Cardinal. Tol. com. in loc.

(u) Scopus Apostoli est removere calumniam illam, qua etiam tum temporis doctrina Christiana gravabatur, esse eam doctrinam novam, atque hactenus inauditam, atque incognitam; contrarium ergo hic asserit Petrus, declarans etiam ab ipsis prophetis eam esse testificatam, ac prædicatam, Jacobus Lauren. com. in loc.

(w) Non modo scrutati sunt & prædixerunt modum redemptionis, sed etiam investigare desiderant, tempus & temporis articulum, quo seculo, post quorū annos mundi, in quem diem & momentum, vel etiam cujusmodi populi Judaici statū & conditione eventuræ essent Christi passionēs, & gloria, nec frustra scrutati sunt, Jacob. Patriarcha, expressit articulum, Gen. 49. Parvus Com. in loc. fol. mihi 1032.

not

not in vaine search what or what manner of time, for they found out the very point of time; *Jacob* the Patriarch sets downe the expresse time, *Gen. 49. 10. The Scepter shall not depart from Judah, nor a Law-giver from betweene his feete, untill Shilo come.* And so the Prophet *Daniel, 9. 24, 25.* sets downe the particular time of his comming, namely, *seventy weekes*: And is it not set downe plainly, that he should come presently after the birth and comming of *John Baptist*, his fore-runner? *Malach. 3. 1. Behold I will send my Messenger, and he shall prepare the way before me: and the Lord whom ye seeke, shall suddenly come to his Temple.* And *Isaiah* prophesied most manifestly, and in speciall of Salvation from the free grace of God, through *Jesus Christ, Isa. 53. 11. By his knowledge shall my righteous servant justifie many, for he shall beare their iniquities, Habak. 2. 4.* The Prophets did not only declare his sufferings, but the particular manner, *Psal. 22. 16. They pierced my hands and my feete*: And the like concerning his buriall, *Isa. 5. 9.* likewise his Resurrection and Ascension: Did the Prophet tell of the particular time, and particular passages; and could this mystery be hid and kept secret from them? how could they then speake so distinctly, and plainly of it? But let us goe on still with the Scripture, he applyeth for his purpose to prove it hidden, *1 Pet.*

1. 12. Unto whom it was revealed: What was (x) revealed? why, the Mystery of the Grace of God by Christ: the Prophets in their (y) searching were not deluded, but did know the manner, and the time of the grace to be revealed: And that not unto themselves, but unto us: the meaning is, that those things which they

spake of, concerning the Birth, Passions, and Resurrection of Christ, should not be fulfilled in their time, but in our times: the benefit and fruit of which, did no lesse belong to them then to us; See how he doth wrest and mis-apply the Scripture. One question, and I have done with this. The Text saith, *The Prophets searched*: who were those Prophets? by (z) Prophets understand the Prophets of the old Testament, *Isaiah, Jeremiah*, and others, under whom also *Moses* and the Patriarchs are comprehended, *Luke 24, 27. Beginning at Moses and all the Prophets*, See ver. 44. the words

(x) *Mysterium enim Christi quod fuit eis revelatum, non fuit eorum temporibus, impletur, sed tempore Christianorum, Lyrani in loc.*

(y) *Prophetæ sua scrutatione non fuerint delusi, quin & modum & tempus revelandæ gratiæ scrutandæ cognoverint, prædicabant enim implenda in novo Testamento, quorum tamen fructus non minus ad ipsos quam nos etiam pertinet. Pareus in loc.*

(z) *Hic nunc intellige Prophetas Testamenti veteris, Isaiam, Jeremiâ, & cæteros, sub quibus tamen etiam Moses & Patriarchæ comprehenduntur, Laarent. com. in loc.*

words following in the Text prove this exposition; (*who prophesied of the grace that should come unto you*) if by Prophets here we are to understand *Moses* for one, how doth this Scripture prove that *Moses did not speake according as the Truth was, and is, in Christ Jesus; because this was the hidden Mystery, kept secret from him?* Nay, it proves the contrary, to wit, That he did speake according as the Truth was, and now is in Christ Jesus, because as the Apostle saith, he prophesied of the Grace that should come, which prophesie accordingly is now fulfilled.

At the latter end of pag. 27. he makes an objection which came into his head since he preached the Sermon, for then he did not mention it. (his words are these) *But you will say, Moses wrote of me? (he answers) True, so did all the Prophets write of Christ to come, but not present.* Christ, I say, was ever by faith present to believers: but marke how plainly he contradicts himselfe: Our Lords Argument stands thus, *Joh. 5.46. Had you believed Moses yee would have beleevved me, for he wrote of me.* First, by his conclusion; our Saviours Argument, and what he necessarily inferres, falls to the ground; for if *Moses* did not speake according as the truth was, and now is in Christ Jesus; how could they by beleevving him have beleevved Christ? Secondly, the ground of Christs Argument is overthrowne: if this mystery was hidden and kept secret, how could *Moses* have wrote of him in such plaine tearmes; (a) Inasmuch that Christ saith, *If yee had beleevved what Moses wrote, yee would have beleevved me.* It is then concluded from our Saviours owne argument, that *Moses* did write so plainly of him, that if they had beleevved him, they could not but have beleevved Christ: All that *Moses* spake was concerning Christ and in reference to him, whether that he did foretell him in the figures of things done or spoken: or whether that he did commend, and set forth the grace, and glory of Jesus Christ: observe still how he doth contradict himselfe and blaspheme *Moses*: He confesseth *he wrote of Christ to come, not present*: Well then, if *Moses* spake of Christ to come, at that time when he spake it, he spake according as the Truth was in Christ Jesus; for he was to come. And now Christ being come, 'tis plaine he spake according as the truth now is in Christ Jesus: for that which he said should come to passe concerning Christ is now fulfilled, and our Saviour confirms this,

E

Luke

(a) Afferit Mo-
sen de se scrip-
tise non solum
disertis vaticie-
niis, sed etiam
typorum um-
bris, Gerhard.
locor. tom. 3.
col. m. h. 229.
(b) Omne quod
scripsit Moses
de Christo est,
id est, ad Chri-
stum omnino
pertinet, sive
quod cum figu-
ris rerum vel
gestarum, vel
dicarum pre-
nunciet, sive
quod ejus gra-
tiam, gloriamq;
commendet.
Aug. tom. 6.
contra Fausti-
li. 6. cap. 9.

Luke 24, 25, 26, 27. Then he said unto them, O fooles, and slow of heart to beleeve all that the Prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory? and beginning at Moses and all the Prophets, &c. Where he concludes, that what Moses had spoken concerning him, must be fulfilled, and was, and is fulfilled, see Luk. 18. 31. and thus 'tis evident that Moses spake then according as the Truth now is in Christ Jesus.

Againe, he saith, *Moses spake of Grace and Truth hereafter to be*

(c) Modus Patefactionis ac respectus temporis non mutant rem ipsam, Rom. 16. 26. Nunc manifestatum, hoc est tempore, N. T. ergo sub V. T. ignotum; resp. ibidem d. scilicet additur quod manifestum in Evangelium *διὰ τὰς ἀποστόλων*, ergo etiam olim innotuit, licet minus clare. De gradibus igitur, & latitudine predicationis, apostolus agit, Gerhard, loc. cit. Tom. 3. col. mih. 231.

(c) revealed: but not for the present manifested: This plaister is too little to heale the sore, whosoever hath the laying of it on: he cannot hide and keepe secret his owne mystery of iniquity thus: I meane his false Doctrine: Grace and Truth was then revealed and manifested as sufficiently to the salvation of beleevers as now it is.

Whereas he saith, *hereafter to be revealed*, I say againe, it was then revealed, and was for substance one and the same then, as it is now, though not manifested in so high a degree and measure.

Page 31. at the latter end, and at the beginning of page 32. he saith, there are two things requisite: First, *That we lay a sure foundation.* Secondly, *That we build rightly thereon, and make right application of this foundation;* I speake not these things holy brethren, (saith he) to (d) teach you, by whom I desire rather to be taught: Why should a man lye against his owne conscience? he came not to be taught, but to taxe, and to build his owne praises, upon the foundation of false aspersions, cast by himselfe upon other mens Ministry. And what he is that will raise a false report, and vent it in a Pulpi, judge you: He desires to be taught, Away with this humble pride, and proud humility! his owne words following shew his minde: He saith, *He came to communicate his Doctrine, and to give satisfaction the rather, because it hath seldome or never beene free from cavillations, (as he calls it) and exceptions:* by his owne confession, his Doctrine hath beene alwayes excepted against: it is because it hath beene alwayes false, and erroneous. And whereas he saith, *It was an unjust report, that he would never dare to speake those things in publique before the learned, which he taught his people at home.*

(d) Hoc est ingenium humilitatis, in se inveniunt sua mala, in aliis eorum bona, Lessius de virt. Temp. annex, lib. 4. c. 4. n. 48.

home. This is a true report, for he could never be brought to dispute before the Ministers, though he hath beene earnestly challenged and urged thereunto: He goes on still to praise (e) himselfe: He saith, *it hath beene his care to lay a sure, and sound foundation*: What need he take care to lay a sure and sound foundation, that is already laid, according to that Scripture, *1 Cor. 3. 11.* which he names in the beginning of pag. 33. From whence observe this; that if no (f) other foundation can be laid, it is evident, that the Fathers who were before the Law, and those who lived under the Law, did stay themselves upon Christ, as upon a sure foundation. Otherwise they could not have beene built up to Salvation, and to the Kingdome of Heaven. From hence we may gather, what the state of the Church was from *Adam* to *Moses*, which he professeth himselfe to be ignorant of, *Pag. 19.* (g) *Marcion* the heretique doth affirme, that all the Patriarchs and Prophets from *Moses* to *John* the Baptist, were not partakers of Salvation: Surely they will bee all hard put to it: if, as hee affirmes, *That the knowledge of actuall and eternall remission of sins was no Article of their Creed*: or, as he delivered it in the Pulpit, *That the People of the Jewes had not Actuall knowledge of eternall remission of sinnes.* *Marcion* and he dispose of the Fathers both alike. *Irenaeus* calleth *Marcion* (justly) the mouth of the Devill. And when men should stand in Gods stead, let them take heed they doe not deliver the Devils message: and while they (h) pretend to lay a sure foundation, doe as much as in them lies, to raze the true foundation. The foundation is (i) laid, namely Christ; and the Doctrine of Christ; which Doctrine is contained in the Old and New Testament, in the writings of the Apostles and Prophets, *Ephes. 2. 20.* *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone*; By foundation we may understand the Doctrine of the Prophets and Apostles, because their Doctrine had respect altogether to Christ the Founda-

(e) Contra naturā est humilitatis laudes proprias predicare. *Gulielm. Parisien. de inob. rib. cap. 10.*

(f) Quia aliud fundamentum poni minime potest, jam constabit patres qui fuerunt ante legem, & sub lege vixerunt, in Christo habuisse: alioquin ad salutem & regnum caelorum non fuissent admitti. *Pet. Mart. in loc.*

(g) *Osiand. Epitom. cent. 2. cap. 9.*

(h) Multi sunt qui nomen Christi quum obtinent, radicis evellunt universam Dei veritatem, *Calvin Com. in Epist. ad 1 Corin. cap. 3. 11.*

(i) Supra fundamentum Apostolorum & Prophetarum, id est, super doctrinam eorum; vel aliter, id est, supra Christum qui est fundamentum Apostolorum & Prophetarum, *Aquin. com. in loc. lect. 6.* Quia doctrina illorum, ad hoc respicit fundamentum *Aret. in loc.*

Fundamentum hic pro doctrina sumitur, minime dubium est, *Calvin com. in loc.*

(k) Quamvis
Apostoli &
prophetæ mul-
ti fuerint, non
tamen hic di-
cuntur plurali
numero funda-
menta, sed fun-
damentū, quali-
unum, ut per
hoc consensus,
& concordia
doctrinæ cum
ea quam olim
tradiderant
prophetæ fig-
nificaretur, E-
phes. com. in loc.

tion: Observe here, that although the Apostles and Prophets were many: yet it is not said in the plurall number, foundations; but in the singular, foundation (k) as of one; to signifie unto us that the Doctrine of the Apostles was one and the same; and agreed in one, namely Christ: it being the whole worke of both to set forth Christ unto us, and to settle us upon him the Foundation; our worke then is not about laying the Foundation; but the saving and true application of it.

Page 33. in the latter end are these words, *I find that the greatest difference betweene the Papist and the Protestant, is not about the foundation, who it is, but about the true and right application of this foundation.* But stay a little, 1 Tim. 2. 5. *For there is one God and one Mediatour betweene God and man, the man Christ Jesus.* This is the Foundation, the Papists deny this. The greatest difference then betwixt them and us will appeare plainly to be about the Foundation.

Papisticall Transubstantiation, is repugnant to the humane nature of Christ, and doth altogether destroy it. The reason is plaine, for by that they doe affirme the body of Christ to be invisible, impalpable, incircumscribed, and illocal: All which is against the essentiall properties of a true humane body, such a one as Christ had, and now hath, and doth retaine after his resurrection, and glorification; as is manifest, *Luke 24. 28. Mark, 16. 6.* The

(a) Duobus modis dicitur in Scripturis aliquid locale, five circumscribibile & e converso, vel quia dimensionem capiens longitudinis, altitudinis, & latitudinis, distantiam facit in loco, ut corpus; vel quia loco definitur, & determinatur, quoniam cum sit alicubi, non ubique invenitur, *Magist. lib. 1. dist. 27. cap. 6.*

Tolle spacia locorum corporibus, nusquam erunt, & quia nusquam erant, nec erunt. Tolle ipsa corpora qualitatibus corporum, non erit ubi sint, & ideo necesse est, ut non sint, *Aug. Tom. 2. Epist. 57. col. mih. 275.*

Schoole (a) affirms, that it is the property of a body, to be so limited and determined to one place, that it cannot be in every place: but the Papists doe by their reall presence affirme, the body of Christ to be omnipresent, and thereby doe utterly overthrow his humane nature. Take away the spaces or dimensions of places from bodies, and then they shall be no where; And because

they shall be no where, they shall not be at all: Take away the bodies themselves from the qualities of bodies, and there shall be no place where they are. And therefore it followes necessarily that they be not at all. And thus you see the Papists doe quite take away the foundation.

We

We hold Christ, as he is set forth to us in the doctrine of the Apostles, and Prophets, to be the onely foundation. Doe not the Papists in making their (b) Traditions of equall Authority with Scripture, goe about to lay another foundation? is not this a wide difference? I might instance in other fundamentalls: but he doth plainly confute, and contradict himselfe, when he saith, *the Papists doe deny Christ comming in the flesh.* And this is a misfoundation.

(d) Concil.
Trident. Sess. 4.

Page 34. He propounds this question. *I will therefore aske the wise Jesuite, how we come to be partakers of Christs Righteousnesse, and I am sure I shall have this answer; by Sacraments, by Penance, Faith and other good workes, which are a meanes to apply Christ unto us.* I beleeve he is a man that hath not much troubled himselfe in reading controversies betweene the Papists and us, neither hath any insight into the Jesuites: If he aske some of the learned Papists, how we come to be justified in the sight of God, (c) Bellarmine will answer; that the primary, and efficient cause, is the goodness, and mercy of God: And according to his distinction of first and second Justification, he will tell you that in the first Justification, whereby a wicked man becommeth Just in the sight of God, it is not from merit, but from Gods free mercy. And Cardinall (d) Contarenus saith, we are justified by Faith, and that the righteousness of Christ given unto us whereby we are inserted into Christ, and have put on Christ, is that certaine, solid foundation, upon which wee must stay our selves, and beleeve, that for that alone wee are justified before God: that is, to be accounted just, and to be just; and hee doth plainly shew that we are not justified by the workes of Sanctification, or by any inherent righteousness in our selves; but by the righteousness of Christ, freely given, and communicated unto us; Thus this Papist telleth us, that we are made partakers of Christs Righteousnesse, not by penance or any workes of ours, but from the free gift of God.

(c) Causa efficiens primaria est bonitas, & misericordia Dei, Bellar. Tom. 4. de Justificat. cap. 2.

Prima iustitia, per quam ex impiis reddimur iusti, non ex merito, sed ex misericordia Dei, Bellar. de Justif. tom. 4. lib. 4. cap. 2. 1.

(d) Quoniam diximus ad iustitiam nos pervenire per fidem, & iustitiam Christi nobis donatam: Inde est quod experimento videmus viros sanctos, qui quanto magis in veritate proficiunt, tanto minus sibi placent, ac propterea tanto magis intelligunt, se indigere Christo, & Iustitia Christi sibi donata, ideoque se relinquunt, & soli Christo incumbunt, Ritet. Cathol. Orth. tom. 2. pag. mihi 243. vide plura ibid.

That of wicked men we are made just in the sight of God, is by
E 3 being

being made partakers of Christs righteousness : now whereas he saith, *Page 34. That the Jesuite will say, by Sacraments, penance, faith, and other good workes, we are made partakers of Christs Righteousnesse, and that they are a meanes to apply Christ unto us ;* The Papists will deny this to his face. *Bellarmin upon Romans, cap. 4, 5. (where the Apostle makes it plaine, That we are not justified by workes)* saith,

(e) *Paulus ad Rom. 4. dicit non ex operibus justificari, &c. Nos igitur dicimus Paulum loqui de prima justificatione, qua homo ex impio fit iustus, & ideo recte Paulum dicere hominem justificari sine operibus. Quemadmodum enim nemo potest opere suo seipsum procreare, aut a morte revocare: procreatus autem, vel a morte revocatus, ipse se comedendo, & bibendo, nutrit, & auget, sic etiam homo per peccatum mortuus, non potest merito operum suorum, se justificare, Bellarm. de Justif. tom. 4. lib. 4. cap. 18. col. mihi 267.*

Paul (e) speaks here of the first Justification ; whereby a man of wicked is made just, in the sight of God, and therefore Paul saith rightly, that a man is justified without workes : He useth this illustration : As no man is able by his owne worke to procreate himselfe, or to recall himselfe from death ; but being procreated, and made alive, from

the dead, then he doth by eating and drinking nourish himselfe, and groweth : So a man that is dead in sinne, cannot by the merit of his owne workes justify himselfe, but after God hath justified him ; he is able by living well, to cherish and increase righteousness in himselfe, and of just, to become more just ; which the Papists call the second Justification ; and so they labour to bring in merit, and justification by workes ; We deny this second justification ; And concerning the first justification he saith, we are made partakers of that righteousness, not from merit, but from the mercy of God.

The Apostle tells us how wee come to be made partakers of Christs Righteousnesse, *Rom. 3. 24. Being justified freely by his grace through the redemption that is in Jesus*

(f) *Cum vero Apostolus dicit hominem justificari, per fidem & gratis ; ea verba in eo sensu intelligenda sunt, quem perpetuus Ecclesie Catholicae consensus tenuit, & expressit, ut scilicet igitur per fidem justificari dicamur, quia fides est humanae salutis initium, fundamentum, & radix, omnis justificationis, sine qua impossibile est placere Deo, & ad filiorum eius consortium pervenire: gratis autem justificari ideo dicamur, quia nihil eorum quae justificationem praecedunt, sive fides, sive opera, ipsam justificationis gratiam promerentur, si enim gratia est, jam non ex operibus, alioquin ut idem Apostolus inquit, gratia jam non est gratia, Concil. Trident. Sess. 6. cap. 8.*

Christ : Aske the Conncell of Trent (f) and they will tell you in their exposition upon this place, that we are justified (that is to say, made partakers of Christs Righteousnesse) freely, because none of those things which precede, or goe before justification, whether faith, or workes, doe deserve, or merit the grace of justification, according as the Apostle saith, If by grace, then it is no more of

of workes, otherwise grace is no more grace, Rom. II. 6.

Againe, aske Cardinall (g) Tolet, who was a wise Jesuite, and he will answer, that when the Apostle saith, We are justified freely by his grace, he calleth grace the free gift of God given to us. And that God doth make us just without any of our owne merits; without any excellency in us.

Aske (h) Estius the learned Jesuite; and he will answer, that when the Apostle saith, *We are justified freely by his grace*, his meaning is, that sinfull men are justified without any merit of their owne workes, by the alone free grace of God; And (i) Pererius the Jesuite upon this place of the Apostle saith, that it doth concerne the first Justification, by which, of unjust, a man is made just; which is not done by the merit of the good workes of man. I go not about to justifie the Papists: but to shew you how this Pamphletour doth out of ignorance (in this particular) falsely charge them.

Whereas he speakes so confidently, pag. 34. at the latter end in these words: *And I know you are not ignorant that there is no small difference betweene the Protestants themselves: How we come to be made partakers of Christs Righteousnesse*. He should have done well, to have shewed wherein they differ; and not to make a fault where he can find none: to make way for his false accusation, he goes on: *I appeale to your Judgements*: (he meanes his owne judgement, in his mis-informed hearers) *How they differ from Papists, who say that Christs righteousnesse is made ours before God by faith, and true repentance, which is by them defined to be a sorrow for sinne and amendment of life*, as though our Protestant Divines should make faith and repentance joyned together to be the materiall and meritorious cause of our justification before God. It is a wonder a man should dare to be so impudent, to invent such a false slander against our Church: he shewes himselfe to be a man little read in Protestant writers; and lesse conversant with our Protestant Divines: I dare say he cannot name one. It will appear by the Articles of Religion which we Protestants here in
England,

(g) Gratiam appellat Dei donum nobis gratuitum, quod nos nullis nostris meritis, nulla nostra virtute, justos facit, Tolet. com. in loc.

(h) Quod sequitur, per gratiam ipsius, *Ενυμνω* additum est, ac si dicat, gratis, id est, per gratiam ipsius; nam sensus est, homines peccatores justificari absque ullo suorum operum merito, per solam gratuitam Dei bonitatem, Estius, com. in loc.

(i) Nunc satis sit dicere: hic agi de prima justificatione, per quam ex injusto homo fit justus; quæque non fit merito bonorum operum hominis, Pererius in cap. 3. ad Rom. Disput. 13.

(k) In the 39.
Article.

(l) Firma & sana doctrina est per fidem vivā & efficacem justificati peccatorum: vocamus autem fidem vivā mortuū spiritus sancti, quo vere poenitentes veteris vitæ, eriguntur a l. Eccl., & vere apprehendunt miseriam ordiam in Christo promissam, ut jam vivere sentiant, quod remissionem peccatorū, & reconciliatiōnem propter meritum Christi, gratuita Dei bonita & acciperunt, & clamant Abba Pater.

ter, Cassand. Consult. Art. 4.

(m) Fides in p. x. formalis distinguenda est ab eius in p. x. effectiva mortificare carnem, resistere concupiscentiis carnis est in p. x. fidei non formalis, sed effectiva. formalis autem fidei justificantis in p. x. est apprehendere meritum Christi, ad iustitiam coram Deo substantientem. Gerbard. Disp. Theol. part 2, disp. 3. pag. mlii. 3 19.

England are bound to reade (when we come to any Church living to be possessed of it) and subscribe to; with an acknowledgement of our full consent, and approbation to, and of them; that the Protestants hold the cleane contrary: I will here set downe the very words of the (k) Article for that purpose: And they are these: *We are accounted righteous before God, onely for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our owne workes or deservings. Wherefore that we are justified by faith onely, is a most wholesome Doctrine and very full of comfort.* Now I appeale to the Judgement of those that can but read English, and are able to understand it, whether he hath not deeply wronged the Protestants, and shewed himselfe ignorant in a fundamentall point of our Religion: He would, if any will be so simple as to beleieve him, make us worse then some Papists (l): who hold it to be true, and sound Doctrine: that sinners are justified by a true and lively faith, whereby they apprehend the mercy of God promised in Christ, and are sensible that of Gods free bounty, and goodnesse they have received remission of their sinnes, and Reconciliation, for the merit of Christ: and doe crye *Abba Father*. What Protestant ever joyned faith and repentance together in point of Justification before God? we say faith onely doth justifie in the sight of God, in opposition to workes yet this faith is not without an inward change of the heart, and true repentance: we must distinguish betweene the formall (m) Energy, or efficacie of faith and the effective: faith doth not justifie so farre forth as it doth mortifie the flesh in us, and bring forth the fruits of good workes; but as it doth imbrace the promise offered in the Gospell, concerning the free remission of sinnes through Christ: or which is all one, because that by faith the Righteousnesse of Christ is imputed unto us. Every childe that hath learned his Catechisme will, and is able to contradict him in this divided falschood against the Protestants.

Whereas he saith: *Repentance is by the Protestants defined to be a*

forrow

sorrow for sinne: I passe it by, till I come to speake of that Subject.

Pag. 35. He frames an argument thus: *That which makes Christs Righteousnesse ours in the sight of God, may be said truly to justifie us before God, or at least to concurre actively to our justification: but faith and sorrow for sinne, with amendment of life, make Christs righteousnesse ours in the sight of God: Therefore fearefull will be the conclusion, faith and sorrow for sinne with amendment of life concurre actively to our justification*: It must needs be fearefull for him, thus lewdly to accuse the Protestants: Oh horrid malice! Doe but view his Argument well, and see whether this be a Protestant Doctrine, *That faith and sorrow for sinne, with amendment of life, make Christs Righteousnesse ours in the sight of God*, according as he layes it downe, in his fearefull conclusion: We say that we are justified in the sight of God by (n) faith alone, without the

workes of the Law: and so we are made partakers of Christs righteousnesse: and that becomes ours in the sight of God, *Gal. 2. 16. Knowing that a man is not justified by the workes of the Law, but by the faith of Jesus Christ, &c.* We hold that Faith doth justifie alone, and doth not admit into its society any other vertue,

(n) Non tantum fidem justificare, sed etiam solam justificare, neque admittere in eam societatem ullam aliam virtutem, ulla opera quaecunque sint, quocunque cessantur nomine, quocunque comprehendantur genere, id est, non spe, non charitate, non penitentia, non receptione Sacramentorum, non castitate, non iustitia, non pietate sua quencquam posse justificari, sed tantum fide, Chamier, Panirar, Cathol. Tom. 3. de Iustic. lib. 22. cap. 1 fol. mlii 923. 17.

any other worke whatsoever; neither can any man be justified by his hope, charity, Repentance, receiving the Sacraments, chastity, righteousnesse, piety, but onely by Faith. True faith absolutely considered, cannot be separated from workes, it is not without charity and repentance, but considered relatively in its relation, it justifieth without workes: So that although true Faith cannot be without good workes, (as Saint James saith) *Faith without workes is dead*: nor good workes rightly considered, cannot be without faith; yet in regard of justification, they are manifestly in opposition the one against the other. And such is the nature of opposites, that they cannot stand together: if one be laid downe, the other of necessity must be taken away: Lay this downe for a ground, that we are justified by Faith, then justification by workes must needs be denied. We cannot conceive any moment of time wherein Justifying Faith is without good workes, in regard

(e) Particula sola, remouet opera, non ab actu praeferunt, sed a communicatione efficientiae; hoc est, non ut adesse fidei, & justificationis, sed fidei in actu justificationis, & operari negatur, Gerhard. locor. tom. 3. de Justif. Sect. 6 fol. mihi 607.

of their(o) presence: but they doe not communicate, or doe any thing; neither have they any hand in Justifying of a sinner in the sight of God; but are onely standers by: And thus we deny that sorrow for sinne with amendment of life justifie us before God: neither doe we joyne them with faith in point of justification of a sinner in the sight of God: let him but name any one Protestant Writer, or any Divine in all our Country, that is guilty of that which he here layeth to their charge: I perswade my selfe he cannot. To taxe the Protestants with a thing contrary to their Doctrine: which they openly professe, and have with their owne hand subscribed to: he sheweth himselfe most injurious, and unchristian. When he preached his Sermon, his aime was to blemish the Ministers; and now he hath done it in Print: but let him produce any man, if he can; That he may recant his false Doctrine (if he have delivered it) and be brought to the knowledge of the truth: or if not, that he may recant his false aspersions, and be taught hereafter to speake the truth.

Whereas, in his conclusion, he saith, *Faith and sorrow for sinne with amendment of life, justifie us before God, or at least concur actively to our justification.* Oh fearefull conclusion, in regard of the false inventour! The Protestants conclude no such thing. They hold that faith it selfe alone, justifieth onely passively, as it re-

(p) Propterea in statu controversiae dictum, fidem justificare, non quatenus opus est, siue per se, sed relative, id est, quatenus significat applicationem iustitiae Christi, id est, non nostrae, sed alienae, Charnier. Tom. 3. de fide, Justif. lib. 22. cap. 11. fol. 957.

(q) Quatenus fides est opus & pars quaedam incrementis renovationis, River. Catholic. Orthod. Tom. 2. fol. 260.

Non privamus eam bonis operibus, sed duntaxat excludimus bona opera a causis efficientibus justificationis: bona opera non praecedunt justificandum, sed sequuntur justificatum, Polanus Syntagma. fol. mihi 456.

ceiveth (p) Christ, not actively in respect of the worke, and merit thereof. For we are justified by the *Righteousnesse of God, which is by Faith of Jesus Christ, Rom. 3. 22.* but the Act and worke of Faith, is a part of mans Righteousnesse (not of Gods) therefore so faith (q) justifieth not, but as it apprehendeth the righteousness of God in Christ: faith whereby we are justified is to be considered, partly as it is passive; partly, as it is active: It is passive in apprehending

the promises of God in Christ, and applying Christ with all his benefits, in which respect, faith onely justifieth. It is also active in bringing forth good fruites, and quickning of us unto every good worke, but so it justifieth not: faith then is inseparably joyn-

ed

ed with hope and love, and necessarily yeeldeth in us good fruites, but none of all these doe concur with Faith in the Act of Justification, but it is the office onely of Faith, to apply unto us the Righteousnesse of Christ, whereby onely we are made righteous before God : So that you see we doe hold that faith it selfe doth not concur actively to our justification : much lesse then sorrow for sinne, and amendment of life. Faith is considered sometime as a quality and gift of God inherent in us : but hitherto and in this respect it justifieth not ; but as it is in the predicament of Relation, because it apprehends Christ in the Gospel. If it be objected that apprehension is an action ; Faith therefore to be a worke. It is answered, that although according to Grammar, apprehension is a word active : yet in signification it is truly passive : For to apprehend, is to receive good things offered, as the Apostle useth the phrase, *Phil. 3. 12. If I may apprehend that for which also I am apprehended of Christ Jesus.* Faith receives thole good things offered in the Gospell, & (r) *Gerhard* (speaking in *Luthers* words) saith, Faith suffers it selfe to be well done to, and benefited : and is the Spirituall hand which receiveth the Treasure offered, and so is only passive.

Page 35. he confesseth some Protestants, holy men, doe say, that Christ is made ours, in the sight of God by faith alone : Christ being the garment, our faith the hand that putteth this garment on. Yet (sayes he) me thinkes that here is Christ set forth upon some Conditions, and not so freely given. You see he cannot agree with these holy men : as though Christ in the Covenant of grace may not be set forth upon some condition, and yet freely given : Can a Covenant be made without any condition : is it not against the nature of a Covenant. The word Covenant in the Hebrew בְּרִית strictly taken is a league (f) or agreement made betweene parties that are at variance, containing in it a mutuall obligation : And the Hebrew word hath the signification of friendly parting, and of explaining the conditions of Agreement. that a Covenant may be made, it is required, that two wills doe by a reciprocall consent agree in one and the same thing : The Covenant of workes is a league touching the saving of some, on condition of their perfect obedience, *Gal. 3. 12. And the Law is not of faith, but the man that doth them, shall live in them :* see *Levit. 18. 5.* It is plainethat perfect obedience is the condition of the Covenant

(r) Fides non exhibet aliquid Deo sicut charitas, sed accipit oblata in Evangelio bona patitur sibi benecieri (ut loquitur *Lutherus*) & est velut spiritualis manus, quæ oblatum thesaurum recipit, *Gerhard* tom. 3. locor, col. mlii. 650. (f) Pactum est quod inter aliquos convenit, nam ut hoc pactum requiritur ut duæ voluntates in idem convenient reciproco consensu, *Bierlin. Magn. Theatr. lib. 14. fol. 1.*

of workes: The Covenant of Grace is an agreement concerning men to be freely saved through faith in Christ, *Gal. 3. 11. The just shall live by Faith*: May not Faith be said to be the condition required in this Covenant? And is not Christ here set forth upon this condition? and yet Christ and the condition too, freely given to us of God; as is fully made plaine (t) *Ephes. 2.8. For by grace are*

(t) Fides hic consideratur non ut opus quoddam nostrum a Deo in nobis excitatum, sed ut instrumentum quo recipimus, & amplectimur salutem ac gratiam; est autem necesse ut accipias salutem, ac gratiam si servari velis: Itaque fides quatenus est instrumentum recipiens salutem, nihil impedit quin salus tota sit gratuita, *Zanc. in loc. qu. 2.*

ye saved through faith, and that not of our selves, it is the gift of God: The Lord resolving to give us Christ, doth require at our hands that we should receive him and to this end giveth us faith, that we might be enabled thereunto: and therefore faith, as it is an instrument recei-

ving Christ with all his benefits: doth not at all hinder, but that Christ is freely given, because that in our justification, and salvation, Faith doth not merit; or doe any thing, but onely receive Christ: Whereas he saith: *He doth here professe his ignorance, and that he cannot conceive how faith should put on Christ, apply Christ, or make Christ ours, in the sight of God*, I beleeve him: but because he hath not as yet had experience of such a worke of grace upon his owne soule, must it therefore necessarily follow, that no soule else hath had it: because the soole hath said in his heart there is no God; and he sayes true, for in his heart there is no God: must it therefore follow, that there is no God in any mans heart? *I professe my selfe (saith he) to leane unto them, that say that Christs righteousness is made ours before God, by Gods imputation, before the act of our faith, and therefore necessarily without it.*

(u) Inhaeremus humiter oppositioni Apostolicae, inter fidem & opera, *Rom. 3. 28.* inter credere & operari, *Rom. 4. 5.* inter gratiam & opera, *Rom. 11. 6.* *Joh. 6. 29.* Fides non vocatur opus nostrum, sed opus Dei, *Gerhard locorum 3. col. m. l. 6. 30.*

By the Act of faith which doth consist in beleeving and receiving Christs righteousness imputed, we doe not understand the work of faith; but the (u) worke of God; for so faith is called, not our work, but the worke of God, *Joh. 6. 29. This is the worke of God that yee beleeve on him, whom he hath sent*: therefore the Act of beleeving is the worke of God; which none of the godly will deny, & tis plaine by the Apostles words, *Rom. 12. 3. According as God hath dealt every man the measure of faith*: *Musculus* upon this place sayes, that the act of beleeving is also our worke: for it is not sayd here, this is the worke of God that he should beleeve; but that yee beleeve in him: but yet this Act of beleeving this worke of ours (as he

he calls it) stands in absolute opposition to justification by workes in the sight of God: as is plaine by our Saviours intent in this place: wherein he doth labour to confute those who held justification by the workes of the Law: He doth not say, this is the worke of God: that yee should be circumcised, purified, keepe the Sabbath, and observe legall Rites and Ceremonies: Neither doth he say, these are the workes of God: That yee repent, that yee feare and love God above all and your neighbour as your selfe: not but that these workes are necessary, and commanded in Scripture and are the (w) workes of God: but to shew that faith alone is required for the justification of a sinner in the sight of God: that so hee might plainly overthrow Justification by Workes, which they altogether insisted upon, and therefore tells them that all their workes though never so holy and good availe nothing in the matter of justification: but that they must be justified by faith alone: *This is the worke of God that yee beleeve on him whom hee hath sent.* Musculus upon this place to illustrate how this work of faith is Gods worke, and our worke, hath this comparison: As the writing of the child, whose hand the Schoole-master doth guide, while he is a writing; this is called the Boyes worke, and his Masters: Now consider the Master takes his Pen and placeth it in his hand, hee frameth and fashio[n]eth every Letter, the boy must not stirre his hand in the writing one jot, or tittle, but as his master doth stirre and move it. Tis true the boy hath a hand in the writing, but his hand is meerely (x) passive, the master doth all. To apply this: consider faith as a work in regard of justification: Calvin upon this place takes that libertie to call it a *passive worke*, and that it is so is plaine, *John 1. 12. But to as many as receiv'd him, to them gave hee power to become the Sonnes of God, even to them that beleeve on his name.* You see then, to beleeve is to receive Christ; and though (*To Crede*) that is, to beleeve, be a Verbe active in regard of Nominati- on, yet it is passive in regard of signification; for that we call the act of faith in (a) justification, which is to beleeve, signifieth no- thing but to receive Christ: therefore the act of faith considered as I have here set it downe: To say that Christs righteousness is made ours before God, by Gods imputation before the Act of our faith; and therefore necessarily without it: This is blasphemy, and false Doctrine. The Scripture saith, *We are justified by Faith;*

(w) Quæ om-
nia non nisi pi-
orum sunt et
in Scripturis
magno teno-
re præcipiuntur,
nisi que operan-
te deo in nobis
fieri nequeunt.
Tacitis his
omnibus unum
tantum hdei o-
pus adducit, di-
cens, Hoc est o-
pus dei, &c.
Non quod reli-
qua pietatis
opera non sint
opera dei, sed
quod soli hdei
cibus vitæ æter-
næ deputantur.
Muscul. Com.
in loc.
(x) Passivum
opus est (ut
ita loquar)
Calvin in loc.
(a) In nomen
Christi credere
est illum reci-
pere, tanquam
filium dei, &
salvatores
mundi, ergo
qui non cre-
dunt, Christum
non recipiunt:
Nam sine fide
non recipitur.
Muscul. com. in
loc.

Here is a Doctrine quite contrary, namely, That we are justified without faith.

But *Pag. 36.* You see evidently that he labours to prove that we are justified by Gods imputation of Christs righteousness without faith; to which purpose he argues thus: *Even as our sins were made Christs, so Christs righteousness is made ours; now how our sinnes were made Christs, let the Prophet Esay (b) speake, Cap. 53. 6. And the Lord hath layed on him the iniquity of us all:* (that is, the guilt and punishment of our iniquities;) well then, the Lord layd it upon Christ, and he willingly received it, *1 Pet. 2. 24. Who his owne selfe bare our sinnes in his owne body:* God layd them on him, Christ by his passive obedience received this burthen, as *Heb. 5. 8. He learned obedience by the things which he suffered:* So then according to his conclusion, God layes our sinnes upon Christ; and Saint Ambrose upon this Scripture, faith, that he did willingly receive those things which hee suffered: So God layes Christs righteousness upon us by imputation; and we by the *passive obedience of Faith* receive it: And by this it is plaine that God imputeth Christs righteousness to none but such as doe beleeve; for Imputation is an action of God freely accounting the righteousness of Christ to be his righteousness who beleeves in Christ, *Rom. 4. 3. 4. and it was imputed, or accounted to him for righteousness,* that is, Faith was imputed. Faith here must be considered two wayes; first, as a qualitie in it selfe, and thus it is imperfect, and consequently, cannot be imputed unto us for our justification: Again, faith must be considered as an instrument, or hand receiving Christ: and in this regard beleeving is put for the thing beleeved: and faith is imputed for righteousness; because by it we doe (c) receive imputed righteousness, *Rom. 5. 17. They which receive abundance of grace and of the gift of righteousness (to wit, by faith) shall reigne in life by one Jesus Christ:* These phrases of Speech, *Faith is imputed for righteousness; Faith justifieth, of Faith, or through Faith;* are *Æquipollent*, & of like force, and signification: When we say, We are justified by faith, or faith is imputed for righteousness, it is to be understood correlatively; the (d) correlate of faith is the imputed righteousness of Christ: Faith then being the relate, Christs righteousness the correlate, the one cannot be without the other; for the Logician will tell you that relate and correlate considered as such, that is, according to relation, they have

(b) Id nunc re-
petit quod mi-
nimum panam
quam nos exol-
vere debeat
mus, deus ipse
imposuerit, can-
dem vero ipse
in se receperit
tanquam vo-
luntarius Gual-
ter in Ha Hom.
257.

(c) Paulus ad-
da in interpreta-
tione, quod
fide gratuita
imputatio acci-
piatur, Me-
lantius par. 3. fol.
mili 958.

(d) Ostendi-
mus idem su-
stentare non
habitualiter, ut
est qualitas, sed
relate, quia
correlatum fi-
dei, satisfactio
& meritum
Christi inde ap-
prehensum, ju-
stificas. Item or-
gin. et. quia fi-
des iustitiam
imputationem ac-
cipit, in hac
dextere Pareus
in cap. 3. ad
Rom. dub. 8.

have their being together; - so that grant one, you must needs grant the other to be; take away the being of the one, and he other cannot be: For we cannot conceive so much as one individed instant of time wherein the one can have a being without the other: but they have their being together at one and the same instant of time; not one before or after the other: As a father, considered as a man, so he hath the being of a man before his sonne, but consider him as a father according to the relation added; namely according to paternitie and filiation; and so, and in such manner, the being of father and sonne is at one and the same instant. To conclude, Faith being the relate, Christs righteousnesse made ours by Gods (e) imputation, the correlate, it cannot bee but where there is righteousnesse imputed, there must needs be Faith: for imputed righteousnesse and Faith of necessity have their being together, for where no Faith is, there is no imputed righteousnesse: And it is a contradiction of an high nature; not onely in (f) Logick, but in the Scripture it selfe: In this fourth Chap. to the *Romans* this word (*imputed*) is divers times repeated in the Doctrine of justification, and is joynd unto Faith; without which there is no imputation of Christs righteousnesse to us: Imputation of righteousnesse and Faith have their being together, grant one, you must grant the other, take away one, you must take away the other, *Rom. 4. 23. 24.* Now it was not written for his sake alone (namely Abraham) that it was imputed to him; but for us also to whom it shall be imputed if we beleevue on him that raised up Jesus our Lord from the dead: So that without beleevue, Christs righteousnesse cannot be made ours before God.

There is no space of time betweene justification and justifying Faith: for so soone as a man beleevue, he is justified; and so soone as he is justified hee beleevue. Again, the Apostle opposeth the Act of beleevue, to justification by workes; for the Act of beleevue is not our righteousnesse: The proper action of Faith is apprehension; and the Act of Faith in justification is beleevue or receiving Christs righteousnesse: Now giving and receiving in regard of their relation stand or fall together: Justification is (g) active & passive; Active in regard of God that justifieth,

va illa dicitur quando deus justificat; passiva, quando justificatur peccator. Distingui posse hic Justificationem, patet ex ipsa rerum natura, si enim est quidam qui justificat, quidam qui justificatur, ergo est & Activa, & Passiva justitio, *Maehowius*, Disput. 17.

(e) Hoc loco, sc Rom. 4. 34. fides non potest sumi eo sensu, ut imputetur ad justitiam quatenus est opus aliquod justitiae, et virtutis in nobis, sed (quod nos dicimus) quatenus fides sumitur pro correlato suo nempe re credita, & inde apprehensa, justitia Christi. *Rivus*. *Orthod. Cathol. Tom. 2.* pag. 260.
(f) Relatum & correlatum, quae talia, simul sunt natura & cognitione, idemque se invicem ponunt & tollunt tam in essendo, quam in cognoscendo, *Keckerman*, *System. log. in praedicam. Relati. Can. 4.*
(g) Justificatio solet distingui in Activam & passivam. Activa

Passive

Passive in regard of man who is justified, passive in regard of us who doe by faith receive Christ, without which we cannot be justified. Thus you see how destructive his Doctrine is to the maine fundamentall point of our Religion: to wit, justification by faith; So much pressed upon us by Christ, and his Apostles, and by him denied. And justification without Faith, in the sight of God, is such a justification as I never read of in Scripture.

We come to his objection and his answer to it, *Pag. 36.* at the latter end, *But it will be objected, How then is faith said to justify? I answer* (sayes he) *if we take faith for the object of our faith (That is, Christ) then faith is properly said to justify us: for by him wee are justified, he being our Righteousnesse: Marke here how he contradicts himselfe: He sayes before, he cannot conceive how faith should put on Christ, and apply Christ, and that Christs righteousness is made ours before God, by Gods imputation before the Act of our Faith, and therefore necessarily without it: And now confesseth that Faith being taken for the object of our Faith (Christ) then it is properly said to justify us: and thus it is properly said to justify: Christ being apprehended by Faith, Rom. 3. 28. Therefore we conclude a man is justified by Faith without the workes of the Law.* So it is taken in the Treatise of Justification; wheresoever Faith is written without expresse mention of Christ, we are to understand the righteousness of Christ, received by Faith, *Heb. 10. 38. Now the just shall live by Faith:* And doth he not overthrow his Doctrine before delivered? when he concludes, *That Faith taken for the object of our Faith doth properly justify:* and how can that be without Faiths apprehension of the object? Wee will make this more plaine if it may bee, *Rom. 3. 22. Even the righteousness of God which is by Faith of Jesus Christ:* The (f) Faith of Christ is not here taken actively for the Faith which Christ had, but passively for the Faith whereby Christ is had and possessed: This Faith doth not justify effectively, as working an habituall justice or righteousness in us: nor materially, as though Faith it selfe were that whereby we are justified; but it justifieth objectively, as it apprehendeth Christ; and instrumentally, as it applyeth the righteousness of Christ.

Object. How are we said to be justified freely; seeing Faith is required, which is an act in the beleever? This Objection may bee urged further thus: That is freely bestowed which is conferred without any helpe

(f) Ea est fides Jesu Christi, non active quam ipse Christus habet, sed passive quam ipse Christus habetur, seu possidetur: Affert hæc fides iustitiam, non effective, quasi habitualiter, aut formaliter, iustos efficiat: nec materialiter, quasi ipsa sit illud quo multi continentur; sed objective, quatenus fertur in Christum qui est iustitia nostra: et organice, quatenus in hac manus donum iustitiae gratis propter Christi meritum credentibus imputatur apprehendit. Patet. Com. in loc.

helpe or worke in the receiver: seeing then a man must bring Faith, which is a worke of the will: how is he said to be justified freely?

The Answer is, that we are (g) justified freely, although the condition of Faith be required, because Faith doth not justify as it is an act of ours, but all the vertue thereof proceedeth from the object; as the *Israelites* being healed by looking upon the *Brasen Serpent*, obtained not their health, by the very act of opening their eyes; but by the object which they beheld, which was the *Serpent*: And like as when a rich man giveth his *Almes* unto the poore, though he stretcheth out his hand to receive it, yet it is said notwithstanding to be a free gift: but adde here further, that as when a blind man putteth forth his hand, but he that giveth is faine to direct it, to receive the almes; or if a man have a weake and withered hand, which he is not able to stretch out unlesse the other that giveth doth lift it up: in this case every way the gift is free: So our will is not of it selfe apt to beleve or will any thing aright, unlesse the Lord direct it: Faith then being both the worke of God in inclining our will, and Faith receiving all the vertue from the object which it apprehendeth, namely *Christ*: it remaineth, that Faith notwithstanding, wee are justified freely: And the act of faith thus taken, as we have set it downe, doth according to Scripture stand in opposition to justification by workes: And thus *Christ* in the *Covenant of grace* is set forth upon some condition, to wit, that we beleve in him; which condition, God doth not onely require at our hand, but doth by his Spirit freely give us, and enable us to performe it: And *Christ* freely given, and all is done of Gods free grace and mercy.

It may be objected, men may be justified before they doe beleve, and so without Faith, for they are justified in Gods decree from all eternitie.

I answer, God hath decreed before all time to justify some men in time, but not without Faith; that being an effect of Gods decree, and beleiving being that way, by which God hath ordained to justify and save men, (g) *Act. 13. 48.* And as many as were ordai-

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(g) Si fides, qua ratione actus quidam est, et ex se iustitiam faceret, gratis iustitia non daretur: at id non habet: Ego pauperi scutum gratis porrigo, quod ille extensa manu a me accipit, si quis mihi objiceret, tu gratis non dedisti; nam et pauper manum extendit, nec acciperet nisi id faceret, ridicula profecto esset obiectio: extensio enim manus non habet ex se scutum adferre extendenti, si enim id esset, quoties manum extenderet scutum haberet: A virtute potius et liberalitate datus est scutum: quamvis illi per manuum extensionem applicetur, ita deinde, *Tolet. ad Rom. cap. 3. Annot. 20.* Deus imputans nobis iustitiam Christi, dat nobis fidem qua illam applicare valeamus *Machowin*, quare de stat. primi hominis, *Disput. 7.*

(g) Docet autem hic locus fidem ab electione Deo dependere: *Calvin in loc.*

ned to eternall life beleeved, Gal. 3. 24. that we might be justified by Faith; and in the 26. Verse, for yee are all the children of God by Faith in Christ Jesus: it is plaine by these places of Scripture, that God never made any such decree: as to justifie any man before he doth beleeve; and it is blasphemy to charge such an Act upon God: For to justifie a man before he doth beleeve; is to justifie him in his (b) sinfull wayes, which God abhorreth, and is contrary to his proclamation, *Exod. 34. 7. that hee will by no meanes cleare the*

(b) Id est impietatem impij, Lapid. Com. in loc.

(i) Nempe impenitentem & in peccatis suis sibi placentem, River Com. in loc.

(k) Ratio quia a priori est quod deus per essentiam, sit ipsa justitia increata, immensa, & fontalis, ab ea ergo velut a fonte manat omnis justitia creata, angelorum, & hominum, quam proinde ut suam amat, ac vice versa, odit, & abominatur omnem injustitiam, quasi sibi essentialiter contrariam, et a demone profectam, Cornel. à Lap. Com. in loc.

(i) guiltie: Againe, it is plaine (k) Prov. 17. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord:* will God, who is the fountaine of justice, doe that himselfe which he hateth in others? if that place be alleadged, *Rom. 4. 5. But to him that worketh not, but beleeveth on him*

that justifieth the ungodly; and therefore a man is justified before he beleeves: the meaning is expounded in these words of the Verse, *his faith is counted for righteousness:* so that this must be understood (in sensu diviso) in a divided sense; That God justifieth the wicked, not him that remaineth wicked, but was so before he was justified: And the Schoole doth briefly resolve this, God justifieth the ungodly (*Antecedenter*) antecedently, that is, him who before justification was ungodly; not (*consequenter*) consequently, that is, him who after justification remaineth ungodly.

Pag. 36. towards the latter end (saith he) *if we take Faith for the Act of our Faith, apprehending this object, then we are justified by it declaratively in our consciences;* and concludes (*that Faith doth onely justifie declaratively speaking to our consciences that wee are the children of God in Christ Jesus:* Thus you see hee doth exclude faith altogether from justifying a sinner in the sight of God: And that it is onely said to justifie, because by it we come to be certaine, and to have assurance in our consciences that wee are justified in the sight of God; and as it doth declare unto us our justification in the court of conscience: Two grosse absurdities will follow upon Faiths declarative justification onely (as he calls it.) The first is, that Faith doth not at all justifie (which is point blacke contrary to the Doctrine of Christ and his Apostles) for it is one thing to be, and

and another thing, to appeare to be: Faith having no hand at all in the being of Justification, but in the making of it appeare to be: So that I am first justified in the sight of God, by Gods imputation without Faith, and afterwards Faith comes and makes it appeare to me that I am justified: And by it I come to have assurance in my conscience that it is so: The second absurdity will be this, That where there is not assurance, there is no faith: Faith being as he concludes, *onely an assurance that I am justified*: What will a distressed Conscience in case of spirituall desertion doe? this doctrine makes him desperate, for by this he argues the case thus: Faith is nothing but an assurance to me in my conscience, that I am justified in the sight of God; but I want this assurance; therefore I am without Faith, and consequently in a damned condition, as the case now stands with me. Is this preaching Christ and free grace? but I say, a man may want in his owne apprehension this assurance; and yet he may have Faith; Gods people sometimes are in such a condition, that they cannot see so much as a glimpse of Gods favour; Nay the contrary: They conclude themselves forsaken of God, and cast-awayes; what's become now of assurance? but for all this, dare any man say that men in this condition have no Faith? Nay, they are upheld by the secret support of Faith; otherwise, in such a condition they would despair as *Judas* did: but it is plaine by Scripture, that a childe of God may want assurance, and yet by Faith stay himselfe upon God, *Isay 50. 10. Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darknesse, and hath no light? let him trust in the name of the Lord, and stay himselfe upon his God.*

Take faith for the act of Faith, apprehending the object, and so we are justified by faith onely in the sight of God: in regard whereof the salvation of all that truly beleve is sure and certaine, though they perhaps be not assured thereof, for this is the promise of the Gospell, that whosoever beleeveth on him should not perish, but have life everlasting.

Take faith in reference to the Subject, for that which doth declare our justification to our consciences, and herein (a) faith can-

justificamur; illa autem justitia non est, in veritate alicujus axiomatis, cui assensum præbimus, sed in Christo solo, qui factus est pro nobis peccatum, ut nos essemus in ipso justitia, 2 Cor. 5. 21. fides ista justificans seu natura producit atque adeo conjunctam secum habet specialem ac certam persuasionem de gratia, ac misericordia Dei in Christo, *Ameſ. Medul. Theol. lib. 1 cap. 27. de Just.*

(a) Fides illa proprie dicitur justificans, quia incumbimus in Christum, ad remissionem peccatorum & salutem. Christus enim est adequatus objectus fidei, quatenus fides justificat: fides enim non alia ratione justificat, nisi quatenus apprehendit illam justitiam, propter quam

not be said properly to justify, for this is an effect of justifying faith. There are two degrees of justifying Faith, the one being a lively assent to the promise of the Gospell; the other a sound application thereof to our selves: by the former, as being the condition of the promise, we are justified in the Court of Heaven, by the latter, in the Court of our owne conscience: which is not (properly) called justification, but the application of justification; for a man must first be justified in the sight of God, before he can be perswaded in his conscience of his justification, otherwise his perswasion is a false perswasion, and a meere delusion: By the former we are justified before God: by the latter we are perswaded in our conscience, and in some measure assured of our justification. For the further clearing of this distinction of Faith, let us consider the differences betweene the two degrees; by the former, as I have said, we are justified before God in the Court of heaven, by the latter we are justified in the Court of our owne Conscience: by the former we are justified properly, by the latter we are assured of our justification: (I take this assurance to be an *act* of experience flowing from justifying Faith.) Of the justification, which we have by the first degree, (which is properly so called) there are no degrees (*b*); but of that which we have by the second degree, which is not justification, but the assurance of it, there are degrees according to the measure of Faith: of necessity we must hold this distinction of faith, *viz.* that there is one degree of justifying faith, which in order of nature goes before (*c*) remission of sins, by which we obtaine forgiveness of sinnes, and by which we are justified before God, *Act. 26. 18. That they may receive forgiveness of sinnes, and inheritance among them which are sanctified, by faith that is in me, Act. 13. 38, 39. Through this man is preached unto you the forgiveness of sinnes; and by him all that beleve are justified:* and there is another degree of justifying Faith, which followeth after justification; and remission of sinnes;

(*b*) Justitia nobis imputata, perfecta, & æqualis est in omnibus creditentibus, *Wol. Ioh. Compend. Theol. lib. 1. c. 30.*

(*c*) Fides justificans præcedit justificationem ipsam, ut causam suum effectum, sed fides justificationem apprehendens necessario præ-

supponit, ac sequitur justificationem, ut actus objectum suum circa quod versatur, *Arnes. Medul. pag. 119.* Quod obijciatur: vim justificandi non esse fidei ex se ipsa, sed quatenus Christum recipit, libenter admitto: nam si per se vel intrinseca virtute (ut loquuntur) justificaret fides; ut est semper debilis, ac imperfecta, non efficeret hoc nisi ex parte, sic manca esset justitia, quæ fructulum salutis nobis conferret: Nos quidem nihil tale imaginamur, sed proprie loquendo Deum unum justificare dicimus; deinde hoc idem transferimus ad Christum; quia datus est nobis in justitiam. Fidem vero quasi vim conferimus, quia nisi exinaniti, ad expectandam Christi gratiam, aperto animæ ore accedimus, non sumus Christi capaces; unde colligitur non detrahete nos Christi vim justificandi, dum prius eum recipi fide docemus, quam illius justitiam, *Calvin. Institut. lib. 3. cap. 11. Sect. 7.*

where-

whereby we being perswaded, and in some measure assured of the remission of our sinnes, we are justified in the Court of Conscience, this being an effect of justifying faith. And this may be proved by that Scripture, he makes use of to prove his declarative justification by Faith, *Rom. 5. 1. Therefore being justified by Faith, we have peace with God through our Lord Jesus Christ*: The Apostle (f) shewing that we are justified by Faith alone, in the sight of God; sets downe peace with God; as an effect of justifying Faith: which peace may be called the assurance of faith, so that you see this declarative justification is no more but an effect of that faith, without w^{ch} we cannot be justified before God: if he had proved by Scripture, that faith is onely declarative, in regard of justification, it had beene something: but its altogether against the Word of God: but to informe us the better, I will set downe what justification is: Justification is an action of God, freely of his owne mercy and favour absolving a beleiving sinner from the whole curse due to his sins, and accounting him perfectly just in his sight, unto eternall life in heaven, through the perfect obedience & sufferings of Christ imputed to his Faith, unto the everlasting praise and glory of Gods justice, mercy, and truth, *Rom. 3. 24, 25. & chap. 4, 5 & chap. 5. 19. 2 Cor. 5. 19. Rom 4. 4.* Now judge by this, whether a man can be justified by Gods imputation of Christs righteousness without Faith, Faith and justification according to Scripture, being inseparable.

Page 37. He sets downe the causes of justification.

First, saith he, *it is God that justifieth*, *Rom. 8. 33. efficienter*, as being the efficient cause, of our justification.

Secondly, *it is the blood of Christ that justifieth*, *Rom. 5. 9. here is the materiall cause of our Justification.*

Thirdly, *it is Faith that justifieth Declaratively*: I never read in Divinity amongst the causes (g) of justification, the declarative cause to be one; never I thinke, did any man heare a subject of so great concernment, so lamely handled: especially this Sermon, as he confesseth in his Epistle, being the quintessence of ten yeares Sermons: let us see the causes of Justification.

The (h) efficient cause of Justification understood actively, is the whole blessed Trinity. *2 Cor. 5. 19. 1 Cor. 6. 21.* that which inwardly moves God, is the mere grace, and free favour of God, *Rom. 3. 14. Eph. 2. 8. Tit. 3. 4, 5.* the outward moving cause, herein

(f) Ex hoc etiam loco, certissimo argumento colligi potest, justificationem ex sola fide: Id autem constat ex effectu, ad hunc modum, Id per quod justificamur, oportet ut nos peccatos reddat erga Deum, Pet. Mar. Com. in loc.

(g) Est certus causarum ordo, nec datur in his processus in infinitum, Keker-man, Systemat. Logic. lib. 1. c. 14.

(h) Causa efficiens justificationis active intellecta, est tota SS. Trinitas, causa eius æternæ gratiæ, scilicet gratiæ Dei favor causa æternæ gratiæ est Christus. O. I. d. p. 7. c.

herein, is Christ as God-man, our Mediator, because we obtaine this gift from his merit.

The (i) instrumentall is the word of the Gospell, *Rom. 1. 16.* Justification taken passively, in respect of man who is justified, there is no cause but instrumentall, and that is faith alone, which (as Logicians speake) is a Passive instrument.

The (k) Materiall cause of Justification, taken actively, is the satisfaction of Christ: whereby he did undergoe the punishment due to our sinnes, and did performe perfect obedience to the law; for our Divines generally understand by Christs satisfaction, his active and passive obedience: The materiall cause taken passively is man in his naturall condition.

The (l) formall, understood actively, is the imputation of the whole satisfaction of Christ: whereby it is wholly made ours; even as if we our selves in our owne persons had made this satisfaction: *Phil. 3. 8. 9.* The formall, being taken passively, is when men beleiving, doe by faith, which is as the hand of the Soule, apply unto themselves, and apprehend Christ with all his merits.

The (m) finall, is the glory of God and our Salvation: or if you will take them more briefly, thus. First, the efficient cause of Justification, is the grace of God. Secondly, the materiall is Christ our redeemer. Thirdly, the formall, is Imputation of our sinnes to him, and his Justice to us. Fourthly, the Instrumentall cause is faith within: (which as I said before in the (n) Logicians phrase is a passive Instrument) and the Gospell without: *Rom. 5. 9. 1 Tim. 2. 6.* Fifthly, the finall cause, is Gods glory, the utmost, our Salvation the nearest end thereof. All this while, where is the *Declarative cause of Justification?* but he that will goe about to coine a new justification never before heard of, may adventure to make a new cause, never before read of.

Pag. 37. toward the latter end, he comes to resolve a question: *How Children can be saved, that doe not beleieve.* Some say, (sayes he) *by the habit of faith; some by the faith of their Parents; some say by an unknowne way:* (he resolves the Question thus) But

prehendunt, sibi que applicant. (m) Finis istius beneficii est dei gloria et salus nostra: *Welleb. Christ. Theol. Comp. end lib. 1. cap. 30.* (n) Instrumentum passivum est, quod in productione effectus sese non commovet. *Keckerm. Syst. log. lib. 1. cap. 15.*

I say they are saved the same way that all flesh is saved, that is saved: that is to say, by the righteousness of Christ imputed: Grant what he saith to be true; Can he prove by any one place of Scripture, that the righteousness of Christ was ever imputed to any without Faith? (especially those of riper yeares) Concerning the Faith of Infants (as our learned Bishop (o) *Davenant* saith) because they are not sinners by their owne proper act, but by a hereditary habit, it sufficeth that they have mortification of sinne, and Faith; not manifesting themselves by their owne proper act, but included in the habituall beginning of grace; but that the Spirit of Christ is able and wont to effect this habituall beginning of grace in them, no man of sound judgement will deny; Some thinke Infants have Faith as they have regeneration; that is, the inclination or seed of Faith.

As touching this present controversie, (to beleve) is taken two wayes: Actively, when they which are of yeares have Faith in Christ by the hearing of the Word: Passively and by imputation, when for the covenant and Gods promise, the righteousness of faith is imputed unto Infants.

There is a (o) twofold act of Faith: the first, and the second; That, whereby Faith is; This, whereby Faith worketh: Infants have Faith in the first act, not in the second; in the seed, and not in the harvest; by imputation of justice, not by operation; by a hidden vertue of the Spirit, and not by outward demonstration: The diverse circumstances of ages, breake not the unity of Faith, and the nature of the promise, *Ephes. 4. 5. one faith, one Lord, one baptisme*; for the one and the selte same righteousness of Faith is sealed in the parents and in the Infants.

Infants have faith no otherwise then they have reason; no man can deny but that Infants have reason, so likewise they have Faith; although not in the fruit, yet in the seed and roote: Is God the God onely of men of (p) riper yeares, and not of Infants? certainly of Infants, but he is not the God of unbelievers, but of the faithfull onely; Infants therefore must needs bee accounted amongst the number of beleivers: That the Kingdome of heaven belongs to them, and salvation, is plaine by the Word of God; but

(o) Ad infantes autem quod attinet, quia peccatores sunt non proprio actu, sed hereditario habitu, sufficit quod peccati mortificationem, & fidem habeant; non proprio actu sese exercentem, sed in habituali principio gratie inclusam, *Davenant, Com. in Coloss. Cap. 2 pag. 263.*

(o) Infantes fidem non licet ac rationem habent, etsi non in fructu, tamen in semine & radice, etsi non actu secundo, tamen actu primo, etsi non operis externa demonstratione, tamen Spiritus interna virtute *Wolleb. Christ. Theol. Compend. pag. 176.*

(p) An Adultorum Deus tantum? an non et infans, certe & infans, non est autem Deus infidelium, sed tantum fidelium, infantes igitur inter fideles ponendi sunt *Cassand. de Baptismo. Infant. pag. mihi. 741.*

but how and after what manner God reveales himselfe unto them, is not so fully knowne to us.

Whereas he saith *Pag. 38.* at the beginning: *That here is the difference, men of riper yeares are not onely saved, but also know their salvation; children are saved but know not of it before:* To this I answer, that Infants dying in their Infancy and being saved, there is no question to be made, but God doth make knowne their salvation to them: The safest way is to leave them to God, who doth and will dispose of them that belong to the election of grace according to his free (q) mercie, yet so that none attaine salvation without Faith.

(7) Quia salutem eternam obtinent: licet in infantia in utero materno, jam vero certum est, neminem salutem eternam consequi nisi per fidem. Polan. Syntag. lib. 9. cap. 6. deinde Salvat.

(r) Quasi tuba exalta vocem tuam, manifeste docendo, hoc enim modo predicavit Christus, ut patet in Evangelio: Lyran. in loc.

Pag. 39. is this passage, *far be it from us to thinke the duty of a Minister is discharged by crying out against sinne, drunkenesse, adultery, and the rest.* To this I answer, What Minister so ignorant, but knowes these things must be done in their order? though this is not all; yet without this a Minister cannot discharge his dutie, this of necessity must be done, *Isa. 58. 1. Cry aloud, spare not, lift up thy voice like a (r) Trumpet; and shew my people their transgression and the house of Jacob their sinnes:* it was our Saviours courie, that hee tooke in his Ministry; witnesse his thundering out so many woes against wicked men, and threatening them with hell and damnation; but this was spoken in disgrace of those Ministers, who in their Sermons presse the Law of God upon mens consciences: to the end they might reforme their wicked lives, knowing likewise that although the persons of beleivers are freed from the condemning power of the Law; yet the Law hath a condemning power over their sinnes, and sharpe rebukes make sound Christians.

Pag. 39. in the latter end sayes he, *we must know there is a difference betweene a Minister of the Gospel and a morall Philosopher;* Is any Minister so heathenish as to build his Sermons upon Philosophicall maximes; and not upon canonically Scriptures? We have (as the Apostle calls it, *Act. 20. 33.*) *the word of his grace which is able to build you up and give you an inheritance among all them which are sanctified, we have also a more sure word whereunto ye doe well that yee take heed, as unto a light that shineth in a darke place,* 2 Pet. 1. 19.

Pag. 39. at the end, and at the beginning of *Pag. 40.* there is this passage: *Alas! what profits it to salvation if we have reclaimed men from*

from sinne to vertue, from drunkenesse to temperance, not having layd before a sure foundation; have we brought them any whit nearer the Kingdome of heaven?

To this: I wonder what foundation can be layd in the soule of that man that lives in sinne and drunkenesse, and is not reclaimed; sure this rubbish must first bee cast out before Christ the foundation can bee laid: hee sets downe a way contrary to Christs owne rule, *Matthew 12. 29. How can one enter into a strong mans house and spoyle his goods, except hee first bind the strong man?* Sinne being the strong man must first bee bound and cast out before Christ will enter; and till wee can bring men to reclaime and get power over their corruptions; no sure foundation can be layd: *What communion hath light with darkenesse, and what concord hath Christ with(s) Belial?* 2 Cor. 6. 14, 15. in preaching against these grosse sinnes wee shew our selves Ministers of the Gospel, *Titus 2. 11, 12, 13. The Grace of God that bringeth salvation; teaching us, that denying ungodlinesse and worldly lusts we should live soberly, righteously and godly in this present world:* but hee concludes; *if we have reclaimed men from these sinnes, they are not any whit nearer the Kingdome of heaven:* Our Saviour is of a contrary miade, who said to the Scribe, *Mark. 12. 34. Thou art not (a) farre from the Kingdome of heaven:* In regard of his knowledge, his discreet answer, and that he was a favourer of Christ, hee was nearer the Kingdome of heaven then those that were without that knowledge and respect to Christ which he had, and lived in more grosse sinnes then he did; and it is probable that (b) afterwards he did beleve, and of nearer came to be within the kingdom of heaven So men that are by the Ministry of the Word brought to leave their sinnes they formerly lived in, may be said to be, and indeed are nearer the Kingdome of God then those which goe on obstinately in their sinfull courses.

Pag. 40. he useth this desperate expression, *Nay have wee not made them seven times more the children of hell?* when we doe by the

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(s) Nullus potest esse consensus Christo cum Belial, id est cum Diabolo: venit enim Christus ut destruat opera Diaboli, Estius in loc.

(a) Longior namque ignorantia est a regno dei quam scientia: Hieronymus in loc. Ideo non fuit longe a regno Dei, quia sententia illius quae novi Testamenti, & evangelicae perfectionis est propria, fautor exstitisse probatus est: Aquinas aut. carent.

(b) Ex quo iudicamus hunc tandem ad numerum credentium accessisse, Arellus, Com in loc. Parum adhuc abes a vera Dei agnitione, quae progressu temporis tibi contingere potest, jam enim quasi in vias: Ac verisimile est hunc Scribam, post resurrectionem, ad Christum redemptorem fuisse conversum, bene erga Christum affectus discessit, & si enim quidam curiositate impulsus, Evangelicas conciones audiunt, non ut discant, sed ut novi aliquid audiant: tamen fieri potest ut meliores discedant, & aliquando Christum agnoscant, quare sic formandae sunt conciones, ut dociles & sanabiles non repellantur: Luc. Osiand. in loc.

bleffing of God upon our preaching reclaim men from their former evill life : which is the onely way, and without which wee cannot lay a fure foundation ; doe we by this make them more the children of hell : this is contrary to Christs way, *Mark. 10. 19, 20, 21.* When the man told him, hee had observed the Commandments from his youth : Then Jefus beholding him loved him ; Sure hee did not count him seven fold more the child of the Devill for being reclaimed ; and there was no fure foundation layd ; our Lord tells him, One thing thou lackeft, he was in a faire way to the Kingdome ; but to adde venome to his expreffions he concludes, *Publicans and Harlots fhall enter into the Kingdome of Heaven before fuch as are thus reclaimed :* and leaves it barely without expounding it : the meaning

(c) Dicuntur igitur publicani & meretrices præcedere sacerdotes in regno Dei, quia prædicationi Joannis fidem habentes penitentiam egerunt; Intelliguntur, ejusmodi publicani & meretrices, non qui tales adhuc sunt: sed qui tales olim fuerunt. *Gerhard. Harm. Evang. par. 1. cap. 151. pag. 834.*

is not ; fuch as now (c) are Publicans and Harlots, but thofe who in times paft were fuch, but now beleeeve, and repent of their former evill life. For to be Publicans and finners, and to enter into heaven is impoffible, *Matth. 11. 15.* It is

faid the lame walke, the deafe heare ; that is, thofe that were before lame and deafe, doe now walke and heare : So thofe that were before harlots, are by *Johns* preaching true penitents and beleevers. O desperate Doctrine tending to the undervaluing of sanctification and a holy reformation in the foules of men ; and to the ruining of Christs kingly office, who reignes in the hearts of his people fubjecting them, and brings under every high thought, to the obedience of his will fet downe in his word : we are not of that mind that Sanctification is the foundation : but where that is not, there can bee no fure foundation.

Pag. 4c. at the end and the beginning of the 41. *farre be it from us to fpend the time in prophane and vaine bablings :* Sure if his conference betweene a fick man and his paftor (as himfelfe confeffeth in his Epiftle to his neighbours of *Pirton*) was the fubftance of ten *yeares Sermons*, thofe muft needs be ftuffed with Tautologies, and vaine repetitions over and over: The peoples cafe is to be pitied, and their patience to be admired who have lived fo long time under a miniftery that had fo little fubftance miniftring, questions that tend not to the edifying, but fubverting of the hearers. Whereas he fayes the Schoolemen fpend themfelves in frivolous difputations :

ons: he doth in this betray his owne ignorance of their worth and learning, for we have good experience of the wholesome use Protestant Divines have made of the Schoole men.

Page 43. at the beginning, he propounds this question, *How did Johns doctrine burne and shine more then the Law? I answer* (saith he) *The Law sanctifieth to the purifying of the flesh, (d) Heb. 9. 13. Johns doctrine purifieth the conscience.*

(d) Hic locus multis errandi occasionem præbuit quia non reputabant de Sacramentis tractari, quorum spiritualis est significatio, carnis emundationem exponunt, quæ tantum inter homines valeat, sicut profani homines habebant sua piacula quibus scelerum infamiam delerent: hæc vero expositio nimis profana est, nam injuria fit Dei promissionibus si earum effectum restringimus ad poluam duntaxat, Calvin in loc.

To this I answer, This place hath reference to Num. 19. The Apostles argument is from the lesser, and the argument runs thus: If the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shal the blood of Christ purge your consciences? &c. This ashes did sanctifie the unclean, to the purifying of the flesh, because those who for their outward uncleanness, were excluded from the Congregation, by the sprinkling of the water of cleansing were ceremonially made clean so that it was lawfull for them to come to the Sanctuary of the Lord: Not for that this purifying did onely extend it selfe to the flesh, and was meerely carnall, for then the people of the Jewes should no whit differ from the heathens: who had their sacrifices meerely carnall; by which they might blot out the infamy of their hainous crimes: And to expound this place as he doth, is (in Calvins phrase) an exposition too much prophane: If their daily sacrifices did not prefigure the Messias, and were not done out of spirituall respects, what was their Temple, but a Butchers shambles? In this that the Law sanctifieth to the purifying of the flesh, there was a spirituall signification: for as the outward uncleanness did admonish the people of their inward impurity before God; so the sprinkling by the water of separation, and the receiving of those that were sprinkled, into the congregation, did signifie to beleevers their spirituall sprinkling, and cleansing by the blood of Christ, by which alone there is a way laid wide open for sinners to come into the sight of God; and with boldnesse to have access to the Throne of Grace. To limit therefore, and bound the legall rites onely to the purifying of the flesh, (as he doth by his false exposition) and to restraine the effect of them

onely to civill and politique Government, is injurious to the promises of God, made to his people, who lived in the time of the Law. Sacraments and signes have a spirituall signification, so that this purifying of the flesh by the water of separation, (so called because such as were separated for any uncleanness were sprinkled with it) did signify unto the people of the Jews, the purifying of the conscience by the blood of Christ; now then joyn the (e) signe, and

(e) Nihil extra usum habere rationem Sacramenti, & ad usum oportere accedere hinc: unde tum in veteri, tum in novo Testamento extra illum usum, Sacramenta nobis inania esse dicuntur. *Tossan. ad Hebræos prælect. cap. 10.*

(f) Non hic agi proprie de Sacramentis, sed de toto tabernaculo, & sacerdotio Levitico: Deinde vocari umbras ritus externos, non simpliciter, sed quatenus opponuntur Christo, in quo est veritas; & ad quem in recto usu respicientes Patres, eundem cibum spirituales comederunt nobiscum & vere iustificati sunt, *Tossan. ibid.*

the thing signified together, and the Law sanctifyeth to the purifying of the conscience. Whereas he saith, *Secondly, the Law perfects nothing as pertaining to the Conscience, Heb. 10. 1. but Johns doctrine is a perfecting doctrine, insomuch that beleev-ers herein have no more conscience of sins.*

To this, let us see the meaning of the Apostle, *Heb. 10. 1.* in this place hee speakes (f) not properly concerning

the Sacraments, but of the whole Tabernacle and Leviticall Priesthood: Again, these externall rites are called shadowes not simply, but as they are opposed to Christ, in whom is the Truth, and to whom the Fathers looking, in the right use of them, did eat the same spirituall meate with us; and were truly justified in the sight of God. The Law, you will say, perfects nothing: The meaning is, the unbelieving Jewes cleaving to the Ceremonies and externall rites, and looking (*ex opere operato*) that is, from the worke done to be justified by them without Christ; and thus considered, they are, as *Gal. 4. 9. Weake and beggerly (g) elements*: The Apostle here doth in few words most excellently set forth unto us the difference and agreement of the Old and New Testament, of the Law and Gospell, of the Doctrine and Sacraments of both;

(g) Egenæ autem elementa Apostolus ad *Gal.* appellat ceremonias, respectu Judæorum, qui exclusi Christo per illas, justificari volebant, *Tossan. ibid.*

(h) Utriusque enim Testamenti quoad substantiam, ut unus est Deus, ita unus Mediator, una Ecclesia, una fides, una salus, *Pareus in loc.*

The agreement consists in this, the Old as well as the New had Christ with his owne oblation of himselfe, and eternall redemption: Again, of both Testaments, in regard of the (h) substance; as there is one God, so there is one Mediator, one Church, one Faith, one Salvation: The Doctrine of the Old did lead to Christ: The Sacraments and ceremonies did shew and

and point at Christ: whom the Doctrine of the Gospell, and our Sacraments doe declare to us. The difference is in this: They did represent Christ to the Fathers more obscurely, and darkly: these doe more clearely set him forth to us; to conclude this, The Law then considered, not in opposition, but in reference to Christ, did perfect something pertaining to the Conscience.

In that the Apostle saith *the worshippers once purged, should have had no more conscience of sinnes*: By (1) conscience is meant the

guilt of sinne; from which our consciences once purged by the blood of Christ, and our hearts purified by faith: *There is no condemnation to them that are in Christ Jesus*: although all conscience

(i) Nam etiam per hoc semel purgatio non tollitur omnis peccatorum conscientia, quandoquidem etiam sanguine Christi iustificati nondum in hac vita efficiuntur *ἀνάκατοι*, sed perpetuo manemus multorum peccatorum nobis consci, Pareus com. in loc.

of sinne is not taken away; which men justified and purged by the blood of Christ, out of humane frailty dayly doe commit. And we doe remaine sinners, but by the blood of Christ, the guilt of all our sinnes is blotted out; though in regard of the filth, and the many falls we have, our consciences are many times afflicted, and we doe continually remaine conscious to our selves of many sinnes. And believers in the time of the Law, by their Sacrifices, which they were commanded of God to offer, were put in minde of the blood of Christ, which by faith they did apply to their Consciences, and were thereby freed from the guilt of sinne; and so had no more conscience of sinnes: their Consciences being by faith sprinkled with the blood of Christ, as well as our Consciences who live now in the time of the Gospell. To conclude, we must distinguish betweene Ceremonies meerly legall, and rites, to which the promise of grace was annexed. And those rites are to be considered either before the comming of Christ, or after: Before his comming they were commanded of God, and profitable: Afterward the body being present, they are unprofitable and of no use: Againe they are considered as they were in themselves, and as they were in regard of their typicall signification: considered in their owne nature and (*ex opere operato*) from the worke done; without faith in those that used them, they had no spirituall effect: Notwithstanding to beleevers, they were the exercise, and sealing of faith, in the Messiah to come, whom in regard of their typicall signification they did

prefigure: when the Law (k) (Heb. 10. 1. 8.) is said, *not to make the commers thereunto perfect; and not to take away the conscience of sinnes; or to purge the conscience*: and that Sacrifices and offerings he would not, neither had pleasure therein: God in the Law did command them, *Levit. 1. 2, 3, 4.* and they were oftentimes a sweete savour unto him: but this place is to be under-

(k) Heb. 10. Lex dicitur umbram habuisse non ipsam rerum imaginem, nec potuisse accedentes perfectos facere; non potuisse auferre peccata & mundare conscientiam; & Deum hostias & oblationes noluisse, nec ei placuisse: quod intelligi debet in ordine ad justificationem, ex opere operato; nam aliquia negari non potest, quin ei placuerint ex obedientia, & devotione offerentis; nam vocantur odor suavitissimus, Gerhard locor. tom. 4. col. mihi. 302.

stood in order to justification from the workes done: God approving of them as they were done in faith as *Types*, untill the comming of the Messiah: but he could not away with them, when they were done without faith: and when men looked for Justification by the bare externall performance of them.

Whereas Pag. 43. he sayes *Johns Doctrine is the bringing in of a*

(l) Adhuc enim in eo versatur auctor hujus Epistolae, ut doceat Leviticum Sacerdotium, posteriore abrogatum: neque de prioris usu vel alium adhuc verbum fecit. Beza in loc.

better hope, Heb. 7. 19. the meaning of this place may be understood by what hath beene said before. Marke the opposition. The Apostle speakes to those who

looked for perfection by the Law in opposition to Christ; and did hold to the shadowes of the Law after the comming of Christ: he compares Christs Priesthood and the Levitical together, shewing the perfection of the one above the other, speaking here of the Leviticall Priest-hood abrogated; and not of the former use of it: and out of question, for substance, the Fathers had the same hope with us (neither better nor worse) of eternall life:

(m) *Bellarmin* would have the Law to have had onely unprofitable Ceremonies, from which he labours to prove that the Fathers could not be justified; and received into Heaven before Christs comming in the flesh: The (n) Ceremonies by themselves,

(m) Bellar. Tom 3. de Sacrament. Contr. 1.

(n) Ceremoniae tam per se erant inutiles, sed superinducta in eis spes Messiae, non sinites inanis, per fidem enim in Christum venturum, justificabantur; ut nos per fidem in Christum exhibitum, Tossan. in loc.

were unprofitable; but the hope of the Messiah shadowed in them was not a vaine thing: for the fathers were justified by faith in Christ to come; as we are by faith in Christ exhibited.

Pag. 43. *We will consider* (saith he) *the difference of that repentance which was taught by the Prophets from that repentance which was taught by John: First, for the repentance preached by the Prophets there*

there is a Definition of repentance, which is reprehended by some; and justly, as comming short of that repentance which is preached under the Gospell; it is this, to bewaile sinnes that we have committed or omitted, to forsake those that we have bewailed: This definition seemeth to me to expresse to the full, that repentance which was taught by the Prophets: these are his words at the beginning of pag. 44. let us looke a little into them: this definition is given by the (o) Master of the Sentences: but marke his words, he saith this definition is justly to be reprehended, and yet it seemes to him (as he saith) to expresse to the full that repentance which was taught by the Prophets: Now judge whether the Prophets taught such a repentance as may upon any tearmes be justly reprehended: Did not these holy men of God speake as they were moved by the holy Ghost? 2 Pet. 1. 21. What will follow then, but that he doth in plaine termes affirme that the Holy Ghost may justly be reprehended? Oh blasphemy! but let us see how the repentance the Prophets taught, and Johns repentance differ; how Johns repentance was more then the Prophets, how Johns goes one step higher. He sets downe Johns repentance to be this, Luke 3. 3. The baptisme of repentance for remission (for his appeale) whether it be not better rendred unto remission of sinnes, then for remission of sinnes: I let it passe as not worth the while; did not the Prophets preach the washing of repentance for remission of sinnes? neither did they place repentance in the externall washing, but in the inward purifying of the heart by Faith, (p) Jer. 4. 14. O Jerusalem wash thine heart from wickednesse, that thou mayst be saved.

The question will be whether the repentance John preached was a (q) new repentance, and different from that repentance which was preached by Moses and the Prophets, it was Moses his whole studie how hee might bring the Israelites to true repentance; and this is evident in the ninth and tenth Chapters of Deuteronomie: And how often; nay continually did the Prophets call upon the people to repent, witnesse these Scriptures: Isa. 45. 22. Jer. 14. 22. Ezek. 18. 30. Hose. 14. 1. Joel 2. 12. Therefore also now saith the Lord, Turne yee even to me with all your heart: what repentance could John preach more then this? Certainly Johns and theirs was one and the same Doctrine

(o) Penitentie est ante acta peccata derelinquere, & deinde non committere. Magist. lib. 4. dist. 14.

(p) Continuo predicat penitentiam & conversionem ad Dominum. Pellican. in loc.

(q) Quid novi ergo? a novo hoc allatum doctore, vel protangelo? Sane doctrinam si species ipsam resipiscenz, quæ apud prophetas nominatur, recessus a malo, & reditus ad meliora, & ἐπιστροφή, sive reditus est quidam ad Deum, quem a nobis peccata nostra se junxerant: eadem est Joannis quæ et Moysi et aliorum prophetarum, seria ad conversionem exhortatio: Pelag. quæ. Evang. in ca. 3. Marc. quæ. 3.

ctrine of repentance: there was a difference in the manner of preaching; but the doctrine was the same: Repentance is a conversion or turning: Now every conversion is conversant between two termes: The one is called the terme from which, the other to which: And so in repentance, that from which, is our sinnes and evill life, from the consideration whereof ariseth griefe and sorrow, and contrition: That to which, is God, towards whom the contrite and drooping heart doth lift and raise up it selfe in confidence of mercy promised, and by beleiving the remission of sinnes for Christ his sake the Mediatour, from which it is manifest, that contrition and faith are two proper essentiall parts of repentance, *Act. 14. 15. And preach unto you that yee should turne from these vanities unto the living God: How can we turne to God but by Faith? Act. 20. 21. Testifying both to the Jewes and also to the Gentiles repentance towards God, and Faith toward our Lord Jesus Christ: was not* (r) contrition and Faith two essentiall parts of that repentance *Moses and the Prophets preached, and new obedience a consequent? What could Johns repentance be more then this? how could the repentance he preached goe one step higher? That had Faith to goe to Christ, and higher Johns could not goe: But John makes low the Mountaines: did not the Prophets? John cuts off legall prerogatives: did not the Prophets by their preaching repentance doe so? did they not drive men from resting in outward (a) performances, and in the worke done? Psal. 51. 16, 17. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering: The Sacrifices of God are a broken spirit; a broken and a contrite heart O God thou wilt not despise. John bringeth downe every high thought that exalteth it selfe against God: did not the Prophets doe so? Jer. 4. 14. How long shall thy vaine thoughts lodge within thee? Psal. 139. 23, 24. Search me O God and know my heart: try me and know my thoughts, and see if there be any wicked way in me, &c.* You see here must not be a thought left to exalt it selfe against God: It is blasphemy to lay such a charge upon the Prophets Doctrine: For if they did not by it labour to bring downe every high thought that did exalt it selfe against God; their doctrine must needs cause them which were guided by it to come short of the glory of God, which no man that understands himselfe dare affirme.

Pag. 48. he hath this passage I have observed some to confine repentance

(r) Cum autem penitentia seu conversio ad Deum tres partes continet, contritionem, fidem, & novam obedientiam, *At lxxx part 3. pag. mlii. 99.*
 (a) Ceremonie externae à Deo institutae, quavis pertinent ad laudem & honorem, neque per se tamen, neque in comparatione ad piam orationem laudis, sunt Deo gratiae. *Ames. m. loc. docum. 31.*

tance, within the bounds of our conversation; and make no difference between the repentance which was taught by the Prophets, & that repentance which was taught by the Son of God and his Ministers: What he means by the bounds of our conversation he sets down himself, pa. 49. li. 9. where he opposeth conversation to conscience: The difference then which he makes between the repentance taught by the Prophets, & that which was taught by the Son of God and his Ministers, is this; namely, that the Prophets repentance, was confined within the bounds of mens conversation, and did not extend it self to the conscience, but only to their outward carriages & behaviours: This must needs be an hypocriticall repentance, cleane contrary to that which the Prophets preacht, which did as neerely concerne the conscience as the conversation; and in preaching of it they principally aimed at the conscience, and the inner man; without which, outward performances were as nothing: and the outward conversation no whit acceptable to God, who lookes at the heart: I dare affirme that the repentance which the Prophets preacht was acceptable to God; not bounded within the conversation; but extending it self to the conscience; witnesse, (b) Ezek. 18. 30, 31. *Repent and turne your selves from all your transgressions, and make you a new heart and a new Spirit:* And it is plaine that the doctrine of repentance taught by the Prophets and by the Sonne of God and his Ministers, is for summe and substance one and the same: And thus to charge the Prophets doctrine with hypocrisie, is false doctrine in a high degree. And this doth further appeare, in that hee makes their repentance to be μεταμέλεια, rather then μετάνοια; for then the repentance taught by the Prophets should not differ from Judas his repentance, which was without Faith: which makes the difference betweene the repentance of Godly, and wicked men.

Pag 48. at the latter end (he saith) *It is a doctrine often heard of in your Pulpits: That repentance doth wash away sinne:* And Pag. 49. in the latter end he hath these words: *To preach that teares doe wash away sinnes out of the sight of God which (saith he) I have heard some testifie that they have heard preached) is a blasphemy against the blood of Christ:* It is very uncivill to charge blasphemy upon any Minister in publique, and not to bring his accusers first to him in private; they it may be through ignorance may mis-understand; and I question not but if the Minister might be named, he would main-

(b) Loquitur
primum de in-
teriore conver-
satione ut ani-
mum renovent;
si enim solum fu-
erit intellectus,
penitentia nul-
la erit, see hypo-
crisis Lavat in
Ezech. 18. hom.
52.

(c) Exhortationis autem summa est, primum seria resipiscencia abstinens a malo, *James* in loc. Horratur Judæos ad penitentiam *Calvin* in loc.

(d) Ipsa salutaris penitentia ac vera resipiscencia per lotionem & mundationem exprimitur: ut *Isa. 1. 16*. Atque carens hoc in loco *Jacobus*: Mundate, adhortans scilicet eos ad veram seriamque penitentiam, varque prave emendationem: *Laurentius*, *Com.* in loc.

(e) Fleuit ergo amarissime *Petrus*, fleuit ut lachrymis suum posset lavare delictum. & iusti veniam vis mereri, dilue culpam lachrymis tuam. *Ambrosius*, lib. 10. in *Luc* cap. 22. col. m. hi. 2. 16.

(f) Tria sunt genera Baptismi, quorum primum, quo lordes peccatorum per regenerationis lavacrum abluuntur.

Secundum quo quis sanguine suo per Martyrium baptizatur.

Est autem tertium baptisma lachrymarum. *Isidorus*, de offic. eccle. lib. cap. 22. fol. m. hi. 411.

taine what he had preached: But grant it to be true that some have preached, *That repentance washeth away sinne; And that teares doe wash away sinnes out of the sight of God*; it is blasphemy to say this is blasphemy, for it is no other then the Scripture phrase, (c) *Isa. 1. 16. Wash you, make you cleane, put away the evill of your doings from before mine eyes*; by washing in this place is meant serious and true repentance, for the Prophet doth exhort the Jewes thereunto: and by washing here is not to be understood the washing of the pollutions of the bodies of men, but of their sins: By [make you cleane] is not meant the cleanness of their hands, but of their life and conversation: The Apostle *James* hath the like phrase *Chap. 4. 8, 9.*

(d) *Cleanse your hands you sinners, and purifie your hearts you double minded*: By cleansing and washing is meant true repentance, as in *Isa. 1. 16.* by hands we are to understand our sinfull actions, and by hearts our corrupt affections; Now

how should our hearts, and hands be cleansed and washed from sin: the Apostle bids us *be afflicted, and mourne, and weep*; by weeping is meant teares of repentance: So that to say, teares of repentance doe wash away sinnes in the sight of God, (which is all one with the words of the Prophet *Esay, put away the evill of your doings from before mine eyes*) is warranted by these two places of Scripture compared together: It is no blasphemy then to speak as the Scripture speaketh; This saying hath been used often amongst some of the Ancient; and had it beene blasphemy, some Councell or other, in all this time, would have condemned them for it. Saint (e) *Ambrose* upon these words [*Peter went out and wept bitterly*] hath

this passage: *Peter* therefore wept bitterly, he wept that he might with teares wash away his sinne: It thou wilt obtaine pardon, wash away thy offence with teares; thus the Father. (f) *Isidorus Hispalensis* who lived a thousand yeares agoe, saith there are three kinds of baptisme or washing: The first whereby the defilements of sinne are washed away by the laver of regeneration: The second when one

one is baptized in his owne blood by Martyrdome, with which baptisme Christ was likewise baptized: The third is the baptisme or washing of teares. To preach then that teares of repentance wash away sin is no new Doctrine, and is not injurious to, but doth magnifie the blood of Christ: Teares being an effect flowing from the conscience sprinkled with the blood of Christ; *Musculus* upon the first of *Essay* propounds this question: How the Prophet exhorts men to wash and cleanse themselves, seeing it is not in their power. And 1 *Joh.* 1. *The blood of Jesus Christ washeth us from all sinne*: He answers it thus: That this (g) repentance here required, is the cause of our washing or cleansing, not the cause by which, but the cause without which our sinnes cannot be washed away: And they are said to wash away our sinnes, not considered in (h) themselves or in regard of intrinsicall goodnesse in the Act of shedding them; but in regard of Gods acceptation who doth in and through Christ accept of them, in regard of Gods covenant and promise, in regard of his ordination, who hath ordained that such as shall bee saved shall weepe for their sinnes: There is a washing of Sanctification and Regeneration, as well as to Justification: By true repentance these benefits doe redound of beleivers.

(g) Hujusmodi resipiscencia, causa est repurgationis, non per quam, sed sine qua non. *Muscul.* com. in loc.

(h) Non in re ipsa & intrinseca bonitate actus, sed in divina acceptatione, passionem, & ordinatione, *Cassand. Ep.* 19 pag. mihi. 1110.

First, remission of sinnes, *Marke* 1. 4. *John did preach the baptisme of repentance for the remission of sinnes*: Thus while hee intitles his booke [*Johns doctrine*] hee labours as much as in him lyeth, to overthrow *Johns Doctrine*, *Act.* 3. 19. *Repent therefore and bee converted, that your sinnes may bee blotted out.*

Secondly, the favour of God, *Luke* 4. 18. *The Spirit of the Lord is upon mee, because hee hath annointed mee to preach the Gospel to the poore; he hath sent mee to heale the broken hearted, to preach deliverance to the Captives, and recovering of sight to the blind: to set at libertie those that are bruised; to preach the acceptable yeare of the Lord*: *Luke* 15. 7. *Foy shall bee in heaven over one sinner that repenteth*: as you may see in the parable of the Prodigall.

The third benefit is righteousness before God, *Luk.* 18. 14. The Publican bewailing his condition, in true repentance, our Lord saith, *he went downe to his house justified rather than the other*: by

(h) Uterque descendit domum, sed impari fructu, Publicanus vere justificatus, Phariseus coram hominibus tantum, Areti. in loc.

[(h) *rather*] is meant, the Publican was truly justified; the Pharisee before men onely: The Publican in the sight of God: they had both their Righteousnesse, the one hypocritically, the other really, who was justified of God: So that [*rather*] must not be understood of one and the same Righteousnesse, as though the difference consisted onely in this: That the Publican was more justified, the Pharisee lesse: the Pharisee, he justified himselfe before men hypocritically; the other was justified of God, which is much rather to be chosen.

Fourthly, The gift and inhabitation of the Holy Ghost, *Act. 2. 38. Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sinnes, and yee shall receive the gift of the Holy Ghost.*

Fifthly, The hearing of our prayers, *1 Joh. 3. 21, 22. If our heart condemne us not, then we have confidence toward God. And whatsoever we aske, we receive of him.*

The Sixth, is Salvation and life eternall, *Act. 11. 18. Then hath God also to the Gentiles granted repentance unto life.*

The seventh, is Freedome from temporall punishments, or to be sure, a mitigation of them, *Jonah 3. 10. And God saw their workes, that they turned from their evill wayes, and God repented of the evill that he had said, 2 Chron. 12. 12. And when he humbled himselfe, the wrath of the Lord turned from him, that he would not destroy him altogether.*

This is contrary to what he taught on a Fast day, (as I was credibly informed) That we did not Fast and humble our selves, for the turning away of Gods Judgements: Looke well upon these particulars, and consider the places of Scripture, and you shall finde it no blasphemy to say, repentance washes away sin; Now let us see how all these benefits are attributed to repentance; and

(i) Observandum est penitentiae hanc tribui, non ratione contritionis, quasi illa sit meritum quoddam, ac causa remissionis peccatorum; sed ratione fidei, quae est essentialis pars penitentiae. Quod ergo partis & quidem primariae, proprium est; illud uti scripturae phrasi, toti tribuitur, Gerhard, locor. Tom. 3. col. mlii. 428.

how they may be said to be the fruites of it? Not (i) in regard of contrition, as if that were a certain merit and cause of remission of sinnes, I meane the meritorious cause (though, as I said, it is *Causa sine qua non*:) the cause without which we cannot receive them: but in regard of Faith, which is an essentiall part of repentance, which doth

doth apprehend Christ, and in Christ doth freely receive the grace of God; remission of finnes, righteousness, the gift of the Holy Ghost, and life eternall: That therefore, which is proper to a part, it being the principall part; That is by the usuall phrase of Scripture, attributed to the whole; Especially, when as true and saving Faith, and true contrition, and the study of new obedience are inseparably joyned together: I hope then we may use Scripture phrase without blasphemy.

Page 49. The latter end (he sayes) *This doctrine workes hideous effects in the Church of God; The simple people being asked, how they thinke to make satisfaction to God for sin: have answered, by lamenting and amending.* Are not these simple people, those that have lived the ten yeares under his Ministry? they are simple indeed: Aske a Childe that can say the Church Catechisme (which in teaching repentance, tells us, *Wee must have a lively Faith in Gods mercy through Christ, with a thankfull remembrance of his death*) and he will tell you; he hopes to make satisfaction by the merits of Jesus Christ. We doe not teach (k) repentance consists, first, in contrition; secondly confession; thirdly, satisfaction; whereby our sins are expiated.

Page 50. At the beginning, he goes on thus: *Good people, it is dying, not crying, will give satisfaction for sins.*

I answer, did Christs dying exclude his crying? who as the Apostle saith, *Heb. 5. 7. In the dayes of his flesh, when he had offered up Prayers and supplications with strong crying and teares.* Was this crying, and these teares, excluded in point of satisfaction for sins? Again, we doe not say that teares of repentance, make or give satisfaction, but this satisfaction of Christ, is given to no man but to him in whom are teares of repentance, and crying teares in true repentance; is dying to sinne: else what becomes of Christian mortification? and therefore this crying is dying: We make not teares the cause, but an effect flowing from the satisfaction of Christ: (by Faith applyed to the soule) *Zach. 12. 10. And they shall (l) looke upon him whom they have pierced, and they shall mourne for him.* They that by Faith looke at Christ crucified for their sins, cannot but shed teares of repentance.

(k) Idololatrica est penitentia popularum, quam ponunt, 1. in contritione, 2. in confessione, 3. satisfactione, quae peccata expiant putant, Wolleb. Compend. Theol. lib. 2, cap. 3. p. 291.

(l) Quis enim vere fidelium non plangit? peccatis suis causam se dedisse occisioni & crucifixioni Christi filii Dei & hominis, ideoque amarissime semper pii Judaei & gentes Domini passionem plangunt, Pellican in loc.

Page 50. At the latter end, he propounds this question: *Did not the Prophets also Preach remission of sins upon true repentance?* If we should hold him close to his owne phraſe of ſpeech ſtrictly taken, as he doth others; we may conclude out of his owne mouth (*To preach remiſſion of ſins upon true repentance*) that he ſpeakes blaſphemy againſt the blood of Chriſt; without which there is no remiſſion; for as ſatisfaction, ſo remiſſion of finnes is onely by the blood of Chriſt: but of this by the way. Hee goes on in theſe words: *I answer, the Prophets muſt be conſidered, preaching either the New Covenant or the Old, for they preached the New alſo,* (They did never Preach the Old and New Covenant in oppoſition to one another;) *The Law* (ſayes he) *did not, could not diſannull the Covenant that was made to Abraham 430. yeares before:* (this place overthrowes and confutes him to his face) and he alledgeth it againſt himſelfe: *In the new Covenant* (ſayes he) *the Prophets preached eternall remiſſion; in the Old, they preached actuall remiſſion by legall ſervices; but not eternall, which remiſſion is called by the Apoſtle a fleſhly purifying:* This place concerning the Covenant made to Abraham (m) Gal. 3. 17. is not ſo to be underſtood, as if the Doctrine of the Law and of the Goſpell were mutually repugnant, &

(m) Coniungi & miſceri nulla ratione queunt: quod non ita eſt a capiendum quali doctrina legis & doctrina Evangelii mutuo repugnent: ita enim Deus ſibi in ſuo verbo repugnaret; (quod abſit, ſed quod iuſtificationis modus in lege & Evangelio monſtratus contrarie ſe habet, aut ut nec ſimul ſtare, aut miſceri in unum poſſunt, magis quam aqua & ignis ſimul conſiſtere in unum elementum poſſunt, Pareus com. in loc.

(n) Proinde alius quiddam in ceremoniis conſiderat, nempe effectum iuſtificationis, quem illis tribuebant pseudoapoſtoli & conſcientiarum obligationem, Gal. 3. in loc.

contrary to each other: for ſo God ſhould be repugnant & contrary to himſelfe in his owne Word; (which God forbid in the leaſt thought) but in regard of the manner of juſtification, ſet forth in the Law, and in the Goſpell: So they are contrary, and cannot be mixed together, be made one, or ſtand together, no more than fire and water can conſiſt together, or be made one and

the ſame element. We muſt here againe marke the oppoſition betweene the Law and the promiſe, The falſe Apoſtles did attribute the effect of (n) Juſtification to legall ceremonies, and ſo did lay a yoke upon mens conſciences, the yoke of ceremonies: but what's the meaning of the Apoſtle when he ſaith; *The Law cannot diſannull, and make the promiſe of none effect?* why, the Impoſtors did deny ſalvation promiſed, to be freely given to men and obtained by Faith, and did urge the Ceremonies of the Law, as neceſſary

cessary for the obtaining thereof. And so did set the Law in opposition to the Promise to disanull it, which the Apostle assures cannot be; well then, the Law did not, nor could not disanull the promise made to *Abraham*, but the false Apostles in *Pauls* time would have had it so: And the Prophets should have beene no lesse than false prophets, if they had Preached the Old Covenant in opposition to the New: And whereas he saith, *They did in the Old Covenant, Preach Actuall remission by legall services, but not eternall*: now he sets downe what he meanes by actuall remission, (namely) *a fleshly purifying*: for (so he saith) the Apostle calls it. First, I answer, that where there is actuall remission of sins in the sight of God, there must needs be eternall: Otherwise a man may be a Childe of God to day, and to morrow a cast-away; which is *Arminianisme* in the highest degree, if not Popery: and contrary to what himselfe hath delivered (to wit) *that God hath pardoned all the sinnes of beleivers, past, present, and to come*; I would see, how he can prove this actuall remission, by legall services; The Scripture makes mention of no such remission; And the Prophets did Preach against remission by legall services, consisting onely in a fleshly purifying: nay they did abhorre, and cry downe the legall services of the people, when they did performe them to the purifying of the flesh, not having respect to the inward purifying of the heart by Faith, *Isa. 1. 11, 12. To what purpose is the multitude of your sacrifices unto me? saith the Lord I am full of the burnt offerings of Rams, and the fat of fed beasts, I delight not in the blood of Bullockes or of Lambes or of Hee Goates, ver. 13. Bring no more vaine oblations, incense is an abomination unto me*: by this place you may see the Prophet Preacht against legall services, as restrained to the purification of the flesh onely; and did by them presse the people to looke farther, to wit, to the spirituall purification, as *ver. 16. Wash ye, make you cleane, &c.* They did not preach in the old Covenant actuall remission by legall services, but in reference to Christ, else they should stand guilty of that which the Apostle speakes, *Rom. 9. 31, 32. But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness: wherefore? because they sought it not by faith, but as it were by the workes of the Law.* Certainly the Prophets never preached any righteousness or remission by legall services, unlesse they were done in faith: and that by

(a) Quia ut pri-
mum ex pte hu-
mani generis
separatio per
justificationem
hominum in
Christo, capit
Agnus illius tan-
guis operari,
Est in dicitur.
Script. loc.

by them the people did looke at the righteousness of faith: aim-
ing altogether at Jesus Christ: in whom, and by whom, there
was, and ever is eternall remission: who was, (a) *Revel. 13. 8.*
The Lamb of God slaine from the foundation of the World.

But let us see what actuall remission, which he calls a *fleshly purifying*, is: Why tis this: when any of the people had outward-
ly defiled their bodies by touching any uncleane thing: as for
one, the touching of a dead body: they were to be excluded the
congregation: now by some legall service, this uncleanness was
remitted, namely by the act of sprinkling the water of separation:
and by this they had actuall remission of their uncleanness, which
gave them admission into the Congregation againe: The Pro-
phets never had any Commission to preach the old Covenant, se-
parated and apart from the New: neither is this actuall remission
by legall services set downe but in reference to eternall remission
by Christ: neither did the Prophets ever preach it otherwayes:
for if they had, they had Preached Justification by workes, and
the righteousness of the Law, and so they and their hearers must
needs come short of the righteousness of God which is by Faith,
and so perish everlastingly: Oh damned Doctrine!

Page 51. About the middle, *To make these things more plaine*
(saith he) *Take this proposition: which I know will tingle in the eares*
of many) happily it may tingle in his owne eares, for tis pity but
he should heare of it: his proposition is this: *The knowledge of both*
actuall and eternall remission was no Article of the Jewish Creed: but a
part of that mystery which was kept secret from the giving of the Law,
untill the time of John Baptist: his meaning is, that all that time,
the Jewes had not knowledge of a tuall and eternall remission, as
he layes it downe, pag. 52. line 17. his reason is, They differed nothing
from servants, so line the 20. he concludes, they were in bondage,
and being so, had not knowledge of actuall and eternall remission.
Marke, and see if he doth not contradict his owne proposition: pag.
51. line 6. he saith, *in the New Covenant the Prophet Preacht eter-*
nall remission: why, then he had knowledge of it, and by Preach-
ing made it knowne to others: So then they had knowledge of
that before the time of John Baptist, as himselfe confesseth. A-
gain, he confesseth, They Preached actuall remission by legall servi-
ces. Againe, looke, Pag. 53. line 3. he confesseth, They had know-
ledge

ledge of actuall remission to come by the promised seed: And herein he contradicts himselfe, in saying, *It was a part of that mystery, kept secret from the giving of the Law, untill the time of John Baptist.* For then they could not have knowne it to come. (b) Knowledge is a Demonstrative habite, and doth determin the Intellect to one side with certainty. No question but the Jewes had so much knowledge whereby they did certainly and assuredly beleve, and were perswaded, and did understand that their sins were really, actually, and eternally remitted in Christ. By his actuall remission to come, doth he understand Christs actuall comming in the flesh: we must know that all true beleivers, who lived before Christs comming in the flesh, had actuall and eternall remission, without which they could not be saved, nor enter into Heaven: He was up with (c) *Servetus* in his Sermon, but makes no mention of him in Print: This Heretique held that the Fathers under the Law were not partakers of eternall life, and according to his proposition, this heretique speakes the truth.

(b) *Scientia est habitus demonstrativus, Aristot. 6. Ethic.*

(c) *Patres sub lege non fuisse consortes eternæ viæ, Osiander. Epit. hist. eccle. Cent. 16. lib. 2. cap. 21.*

To prove this proposition he brings in this place of Scripture, *Joh. 1. 18. No man hath scene God at any time, the onely begotten Sonne, which is in the bosome of the Father, he hath declared him:* Will he prove by this place that none of the Fathers and people of the Jewes did see God, in regard of Actuall and eternall remission, before Christs comming in the flesh? Remission of sinnes is an Article of our Faith: And did not they beleve the same remission of sinnes which we doe? To make things plaine, I will here set downe what remission of sins is.

Remission of sins, is forgivenesse of sin, when both the guilt and punishment are freely pardoned for Christ alone to such as beleve in him: Now if the Fathers did beleve eternall remission, they must needs know it; For in true saving Faith there are three things (d) required, Knowledge, Assent, and Application. By Knowledge I mean the right conceiving of the necessary Doctrines of true Religion, especially those which concerne Christ our Redeemer: Assent is when a man knowing this Doctrine, doth further approve of the same as wholesome doctrine; and the Truth of God directing us

(d) *Forma fidei docendi causa tribus partibus describi solet, Notitia, Assensus, & fiducia, 1. Notitia est eorum cognitio qua ad salutem necessaria sunt, 2. Assensus est quo firmiter creditur vera esse, quæ verbo Dei traduntur, 3. Fiducia est qua quisque fidelium sibi promissiones Evangelicæ applicat. Wollst. Theol. compend. lib. 1. cap. 29. 1. 2. 3.*

aright unto salvation. Application is, when we conceive in our hearts a true perswasion of Gods mercy towards us particularly in the free pardon of all our sins, and for the salvation of our Soules; The Jewes living in the time of the Law, having true saving Faith, must needs then have knowledge of *Actuall and eternall remission*, having these three things which must needs be in all that did ever truly beleve: but it is proved by Scripture, *Act. 10. 43. To him give all the Prophets witnesse, that through his Name whosoever beleeveth in him shall receive remission of sins.* Three things observable in the Text.

First, That it is the proper Office of Christ by blotting out their sins to reconcile men to God.

Secondly, That by Faith we obtaine remission of finnes.

Thirdly, That this (e) Doctrine of remission is no new Doctrine lately framed: But of old from the beginnings of the world, had all the Prophets of God witnesses to it, and therefore they must of necessity know it. But we will open the meaning of this place, *Joh. 1. 18. No man hath seene God at any time, &c.* God is said to be seene in Scripture diverse wayes.

First, he is (f) seene not in himselfe, but in his works, in the creatures; for in them many of the perfections of God are knowne; as his wisdom, prudence, vertue, immortality and eternitie, *Rom. 1. 20, 21.* Again, God is said to be seene in some bodily shape and likeness, and that either in regard of the outward sense, or in regard of the imagination; for sometimes God used some likeness in which hee would appeare to men; whether it were the likeness of a man, or of fire, or of any other body, or creature whatsoever, and in regard of this vision God is said to be seene in the old Testament of the Prophets not onely with the inward, but with the outward eyes, *Isa. 6. 1. Gen. 32. 30.* Thirdly, God is said to be seene by Faith alone without any likeness. Fourthly, by his humane nature assumed,

(e) Quod hęc doctrina non nova, aut nuper fabricata sit, sed jam olim ab ultimis seculis, testes habuerit omnes Dei Prophetas, Calvin in loc.

(f) Plures modi sunt videndi Deum, 1. primus quo non in se sed in operibus suis videtur. 2. Altera visio est qua Deus in aliqua specie & corporea figura videtur. 3. Tertia est qua videtur per fidem, vel aliquod lumen spirituale revelatum, & sine specie & imagine ulla. 4. Quarta qua videtur per humanitatem assumptam: qui enim Christum hominem videbant, Deum dicebantur videre; qui erat unitus illi humanitati. 5. Quinta est omnium suprema qua Deus in suam essentia aperte & clare videtur, sicut homo hominem videt: hæc est visio beatorum, quæ est visio Dei in essentia & substantia propria, Tolet in Evang. Joan. cap. 1. Annot. 53.

Quod Deum nemo vidit unquam præter Christum testem oculatum, infallibilis est sententia: plures modi sunt videndi Deum: 1. Per speculum creaturarum. 2. Per simulachra & imagines. 3. Per Angelos. 4. Per fidem. 5. Per carnem; concluditur & non videri ipsum, nempe per essentiam, & videri tamen per apparitiones, perque modos alios; Perlagus, in loc. quæ. 2.

med, his flesh; for they which see Christ man are said to see God united to his humanitie, *John 14. 9. Hee that hath scene mee hath scene the Father.* Fifthly, God is said to be seene in his owne essence, manifestly and plainely, as one man sees another; and thus hee is seene by the intellect, or understanding; not by the eye of the body, because God is a Spirit: This is the vision of the blessed in heaven which is spoken of *Matth. 18. 10. In heaven their Angels doe alwayes behold the face of my Father which is in heaven, 1 Cor. 13. 12. Now we see through a glasse darkly, but then face to face:* And thus it is concluded, no man hath seene God at any time, in regard of his essence, and being, and proper substance as hee is in himselfe; as an eye witnesse but Christ: There is a (g) comprehensive vision whereby God is not onely in his proper essence and substance seene manifestly and clearely, but also fully comprehended: Comprehension is taken two wayes; first, for the obtaining of that which any one desireth: And so all the blessed in heaven are said to comprehend, because they have obtained that which in this life they sought after; and in this sense the Apostle speaks, *1 Cor. 9. 24. So runne that yee may obtaine;* that yee may comprehend as judicious *Beza*, and the common translation read it. Again, comprehension is taken for the perfect and adequate knowledge of any thing; and so a thing is said to be comprehended by our understanding of it, when it is so perfectly known, that nothing more concerning it can be known. That is perfectly knowne, which is knowne so far forth as it is cognoscible, or knowable. Again, that is said to be cōprehended wch is so seene that nothing of it lieth hid to the party seeing, when he seeth all that is in it: Now there can be no (h) comprehension of the object, in regard of the faculty, unlesse when the Intellectivitie (as the Schoole phrase hath it) of the intelligent facultie, be such as the intelligibilitie of the object that is to be understood; otherwise the act cannot be adequate to the object, & in this regard such a facultie cannot comprehend

(g) Comprehensio duobus modis sumitur, Primo, pro consecutione alicujus rei quam quis desiderat: hoc modo omnes beati in celis dicuntur comprehensores, quia jam consecuti sunt; quod in hac vita querebant. Secundo, pro perfecta & adaequata cognitione alicujus rei: *Becan. Tom. 1. de vis. Dei quæ. 11.*

Sic intelligendo, res dicitur comprehendi, quando ita perfecte cognoscitur, quod nihil amplius de re cognosci potest: nec absolutum nec comparatum: *Durand. lib. 1. dist. 35. quæ. 2. col. 214. in fine.* Aliud enim est videre; aliud est totum videndo comprehendere: Totum autem comprehenditur videndo, quod ita videtur ut nihil lateat videntem. *Aug. ep. 112. cap. 9.*

(h) Nunquam est comprehensio objecti a potentia, nisi quando tanta est intellectivitas potentie intelligentis, quanta est intelligibilitas objecti intellectuali: ter enim actus non potest esse adaequatus objecto; & propter hoc potentia talis non comprehendit objectum. *Scot. quæ. reportat. lib. 3. dist. 14. quæ. 2.*

hend the object : To make this plaine, the act I meane of the intellect, the intellect being taken for the intellective, or understanding facultie, must be as vastly extensive in knowing as the object is cognoscible, or knowable : So that to see God by this comprehensive vision is so fully to know God, that nothing whatsoever is in God is hid; but is openly, clearly, fully, and manifestly knowne: and thus no man hath scene God at any time, but the onely begotten Sonne who is in the bosome of the Father (the Spirit not excepted.) The words taken in this sense tis true, that no created nature hath, or ever shall see God; neither the Angels nor Saints in heaven can see him so farre as to comprehend him : Because an (i) infinite object, as infinite, cannot be comprehended by any but an infinite act, considered as infinite.

The question now will bee of the fourth way of seeing God; whether the Fathers and the people of the Jewes did not see Christ according to his flesh, his humane nature : I answer, they did see him so by Faith, which makes things to come as already present; and this is proved, *John 8.56. Your father Abraham rejoyced to see my day, and he saw it and was glad* : Here is a (k) Metonymie of the Adjunct for the Subject; for by the day wee are to understand Christ incarnate, the time of Christs manifestation in the flesh: And thus *Abraham* saw him and all that were the children of *Abraham* by Faith; Christ was Θεὸς ὁμοιωθεὶς, God-man, according to both natures, a mediatur to the Fathers and the people of the Jewes who lived in the time of the Law : before he did assume his humane nature, he was a Mediatour according to both natures; because then he was the Mediatour of men as he was to be incarnate, he is now a Mediatour as he is incarnate. Saint (l) *Augustine* makes this plaine from the *1 Tim. 2.5. For there is one God, and one Mediatour betweene God and man, the man Christ Jesus* : From whence hee concludes, that without Faith or beleeving this one Mediatour of God and men, the man Christ Jesus: And that without beleeving the incarnation, death, and resurrection of

(i) Infinitum objectum, ut infinitum, comprehendendi non potest, nisi aliquo actu infinito, ut infinito. *Scetw.*, quodlib. quæ. 1.

(k) Metonymia est adjuncti pro subiecto: nam dici nomine intelligendus est ipse Christus incarnatus, in tempore five die illo manifestatus. *Relloc.* in loc.

(l) Unus est Deus & unus Mediator Dei & hominum, homo Christus Jesus: quoniam non est aliud nomen sub

celo datum hominibus in quo oporteat nos salvos fieri: & in illo definiuit Deus fidem omnibus, suscitans illum a mortuis: itaque sine illa fide, hoc est, sine fide unius mediatoris Dei & hominum, hominis Christi Jesu, sine fide inquam resurrectionis ejus, quam Deus hominibus definiuit, quæ utique sine incarnatione ejus ac morte, non potest veraciter credi, sine fide ergo incarnationis & mortis, & resurrectionis Christi: nec antiquos justos, ut iusti essent a peccatis, potuisse mundari, & Dei gratia justificari, veritas Christiana non dubitat. *Aug.* de peccat. Origin. lib. 2. cap. 24. to 7.

Christ

Christ, the holy Fathers could not be made cleane, and justified by the Grace of God, that they should be justified from their sinnes: And this (saith the Father) the Christian veritie doth not doubt: So then it is plaine that the people of the Jewes having Christ their Mediatour, according to both natures, and beleeving his incarnation, death, and resurrection, (without which they could not be justified before God) had knowledge both of Act all and eternall remission: And did beleeve Actuall and Eternall remission of sinnes present, their sinnes being in Jesus Christ Actually and Eternally remitted unto them. For the meaning of this place, *John 1.18.* The Jewes did depend altogether upon the authority of *Moses*, in regard he spake with God face to face; the Evangelist to the intent he might bring them off from that overvaluing esteeme they had of *Moses*, in opposition to Christ: denieth that any man hath seene God at any time, but the onely begotten Sonne which is in the bosome of the Father, one with him who knowes all his secrets, he hath declared him. By him *Moses* had those things which he delivered to the people, (m) by him the will of the Father was made knowne to *Moses*, by him the Tables of the Covenant were given, the promises were made, and whatsoever other benefits were granted to that people of God: And it is true that no man considered in his naturall condition hath seene God at any time, *1 Cor. 2. 14.* *The naturall man receiveth not the things of the Spirit of God, Matth. 11, 27.* *No man knoweth the Sonne but the Father; neither knoweth any man the Father, save the Sonne, and hee to whomsoever the Sonne will reveale him:* The (n) meaning is, that without revelation by the Sonne in the Word of the Gospell outwardly, and by the illumination of the holy Ghost inwardly: it is impossible for any man to attaine to the saving knowledge of God: And by this way did all beleevers in all times come to know God savingly, without which it was impossible for them to be saved. As for that place, *2 Cor. 4. 6.* *For God who hath commanded the light to shine out of darknesse, hath shined in our hearts: to give the light of the knowledge of the glory of God in the face of Jesus Christ:* If we consider these words in (o) allusion to *Moses*; they doe not ex-

(m) Per hunc gratiam actum voluntas Patris expolita est *Mosi*, per hunc datæ sunt fœderis tabulæ, factæ sunt promissiones, & quicquid aliud beneficiorum Dei isti populo concessum est. *Muscul. in loc.*

(n) Sensus igitur est quod absque revelatione per Filium in verbo Evangelii exterius, & per S. S. illuminationem interius factam, nec essentia, nec voluntatis divinæ, salutaris & salvifica cognitio, cuiquam hominem in hac vita obtingere possit. *Gerhard. loc. Tom 9. col. m. h. 719.*

(o) Alludit perpetuo in toto hoc sermone Apostolus ad *Mosis* faciem, faciem illam non apertam, (ut clara esset Dei imago) sed opertam. *Beza in loc.*

clude

cludethe people of the Jewes, from having the knowledge of the glory of God in the face of Jesus Christ, but they include thus much, that we under the Gospell have a clearer light, the vaile being done away.

Page 52. He makes use of *Gal. 4. 1.* *The Heire, as long as he is a Childe, differeth nothing from a servant, though he be Lord of all:* Who are the Heires under age? even the Jewes, untill the time came that God sent forth his Sonne, &c. They were the Heires under age that differed not from servants, *Now I say* (sayes he) *They that had knowledge of actuall and Eternall remission differed from servants: They that differed nothing from servants, had not knowledge of actuall, and eternall remission:* You see his Argument and what he concludes, let's see how he can make it good from the words rightly expounded: The Apostle saith, *the Heire as long as he is a Childe differeth nothing from a servant:* The word [*nothing* (p)] is not to be understood absolutely, but in regard of Subjection, as is expounded in the second verse: *but is under Tutors and Governours:* as a servant is not at his owne liberty, but under the command of his Master. So the Heire while he is a Childe is under Tutors, &c. and differeth nothing from a servant, in regard of his present subjection; yet this Subjection doth not make him of a Sonne to become a servant; for his Son-ship remaines for all that: neither doth his differing nothing from a servant, (which is to be restrained to his present subjection) take away his right of inheritance, for the Apostle saith, *He is Lord of all;* And in this he differeth from a Servant, who is no waies Lord; neither doth remaine in the house alway, as it is, *Joh. 8. 35.* Well then, according to the Metaphor, take the Church of the Jewes, for the Heires

under age, differing nothing from Ser-
vants; Notwithstanding this servitude (a)
did not derogate from their inheritance,
and adoption. They were neverthelesse
Sonne, Heires, Lords of all; under this
outward servitude they had their con-
sciences free, serving God freely in the
inner man, with a filiall spirit; for they

were certaine of free remission of finnes by Faith in Christ, and had their consciences freed from the tyranny of death, and sinne,

(p). Quod nihil
differat a servo,
particula & *slav*
nihil, intelliga-
tur *XT TI*. non
absolute, sed
quoad *zyrvo*
slav & subie-
ctionem, *Pl. 388*
in loc.

(a) Neque tamen hæc servitus hæreditarij, & adoptioni eorum derogabat, erant nihilominus filij, hæredes, domini omnium; sub externa servitute conscientias liberas habentes, spiritu filiali intus Deo libere servientes, certi enim de gratuita remissione peccatorum, per eundem venturi Christi, conscientias a mortis & peccati Tyranni de liberas habebant quantum latius lux facta esset, *Patres* in loc.

so farre forth as was sufficient for their Salvation: So that this place of Scripture, rightly understood, makes altogether against him; for from hence we may gather, that the (b) Fathers under the Old Testament, had hope of the same inheritance which we have at this very day, because they were partakers of the same adoption: and they were chosen of God to this end, that they should be the sons of God together with us, as well as we.

(b) Itaque hic verborum Apostoli sensus est, nemo putet me quæ hæcenus dixi, in Patrum aut gentis Judaicæ contumeliam dixisse: fuerunt enim hi quoque filii Dei, & promissionum hæredes; neque me latet quod olim pronuntiavit Deus, Israel est filius meus primogenitus: Item, ex Aegypto vocavi filium meum, Exod. 4. Hose. 11. Gualter in Gal. hom. 31

Againe, we gather from this place that in externall servitude (which to them was no servitude, but as it is compared with our condition since the coming of Christ) they had freedome of conscience; neither did the strict observation of the Law, hinder *Moses, Daniel*, all the godly Kings, Priests, and Prophets, and the whole company of beleivers, but that they were free in spirit: Therefore they did so beare the yoke of the Law upon their shoulders (which, I say againe, was not to them a yoke, but comparatively to the Christian liberty by the coming of Christ) that they did serve God with a free spirit; and were principally and especially (c) taught, and instructed concerning free remission of sins; and had their consciences loosed from the Tyranny and slavery of sinne and death; From whence it is concluded that there was alwayes one and the same Doctrine, and that they were joyned with us in the true unity of Faith, and that they did injoy with us affiance and hope in one and the same Mediator, in whom they had boldnesse and accesse with confidence by the Faith of him, *Ephes. 3. 12.* and therefore it must necessarily follow that they had not an overly, but an experimentall knowledge of actuall and eternall remission, having assurance in their consciences, that their sins were at that present time wherein they lived, actually and eternally remitted in Christ; Otherwise we must conclude that the finnes of beleivers in the time of the Law, were not remitted till Christs manifestation and coming in the flesh, which is most absurd and contradictory to Scripture; They had Christ in Spirit, They beleaved in Christ, and were saved.

(c) Præsertim vero de gratuita peccatorum remissione edocui, ut conscientias haberent a peccati & mortis Tyrannide solutas. Inde constituendum est, eandem semper fuisse doctrinam, & vera fidei unitate nobiscum fuisse conjunctos, unius etiam Mediatoris fiducia nobiscum fretos. *Calvin in loc.*

ved by him as we are; as it is, *Heb. 13. 8. Jesus Christ, the same yesterday, and to day, and for ever.* Yesterday to our Fathers, to day to us, for ever to ours: all that ever were saved, were saved by one and the same Christ, who is the way, being (d) ever the same; yesterday, before the time of his comming in the flesh, to

(d) Quia igitur hereditas celestis non est nisi una, nec nisi una eius parande via, ac ratio, perspicuum est unam substantiam esse veteris & novi Testamenti Ecclesiam, & salutis doctrinam, contra quam fanatici & papistae contendunt, Pareus com. in *Gal.* cap. 4. 1.

(e) Exhibitus Patribus in promissione ita ut eorum fides non minus praesens fuerit sanguis Christi fundendus: quam fides nostra praesens est iam olim effusus, *Tertullianus in Epist. ad Hebr. praefect. cap. 13. 8.*

day, when he did come in the flesh; at the time before appointed; now and for ever the same Christ, to all beleevers in all times, all beleevers in all ages, being for substance, one and the same Church of God: Christ was (e) exhibited in the promise to the Fathers; and the blood of Christ to be shed, was no lesse present to their Faith, then the blood of Christ long agoe shed, is present to our Faith,

Heb. 9. 22. Without shedding of blood is no remission: and it was by the shedding of the same blood, that all Gods people from the beginning of the world, ever had remission.

Pareus (f) that godly and learned man, from this place, *Gal. 4.*

(f) Unde commentum pontificum de limbo, in quem Patres sanctos, crudeliter detrulerunt; ubi nulla salus fuerunt, eminus tantum futuram intuerentur, nemini destruitur, Pareus in loc.

(g) Aliis debetur sola pena damni, solum temporale, absque ulla pena sensus, & tunc dicebantur esse in limbo Patrum, qui prohibebantur a participatione Christi a visione divina, eo quod non erat satisfactum pro peccato totius naturae, quam eis hi non essent obnoxii alicui poenae, pro peccatis suis personalibus, *Durand. lib. 3. dist. 22. quae. 4.*

1. concludes that if the Fathers were Heires, and Lords of the inheritance with us, they were therefore saved by Faith no lesse than we, whereby he condemneth the Papists concerning their (g) *limbus*, wherein they have cruelly shut up the Fathers, where they enjoy not salvation, but behold it afar off onely to come: and this is just according to his proposition as he defends it, that they

had knowledge of actual and eternall remission to come, not present, but afarre off: His proposition is farre more cruell and injurious to the Fathers, than the opinion of the Papists is about the *limbus*: They have devised and imagined in their wandering conceit, foure infernall and subterrestriall places. First, *Hell*. Secondly, *Purgatory*. Thirdly, *Limbus infantum*, where Children remaine dying without baptisme. Fourthly, *Limbus Patrum*, where all the Fathers were before Christs comming in the flesh: And their opinion is, that they were kept in an infernall place, or dungeon of darke-

darknesse, yet without paine, they did suffer the punishment of losse onely, and that but for a time, for this *Limbus* did indure but till the comming of Christ: and (f) *Bellarmin* himselfe speaking of the *Limbus* saith, this place now remaineth empty: So that the Papists you see shut the Fathers out of Heaven but for a time, and that not to suffer the torments of hell, but the punishment of losse onely: But according to his proposition, if the knowledge of actuall and eternall remission, was no Article of the Jewes Creed, they must needs suffer the losse of Heaven, and the torments of hell, and that not for a time, but to eternity: O fearefull consequence!

Remission (g) of sinnes is the gate through which we enter into the company of the Elect, and eternall life; shut up this gate, no getting into Heaven.

Now looke *Pag. 51. In the New Covenant* (sayes he) *the Prophet Preached eternall remission, but not yet actuall*, as though Gods people of old had not remission of sins in act, before Christs comming in the flesh: a man may as well say with the Papists, they went not into heaven before Christs comming in his humane nature, nay, by this opinion they must never goe at all. The Prophet *David* in preaching the new Covenant, preached actuall remission, *Psalms. 32. 1, 2. Blessed is the man whose transgression is forgiven* (that is, remitted) *Blessed is the man unto whom the Lord imputeth not iniquity, and ver. 5. Thou forgavest the iniquity of my sinne* (that is, thou didst remit) as Saint (h) *Hierome* reads it: this must needs be actuall remission, and by consequent, eternall, in regard remission once had, can never be lost, and there is, and ever was, the same Numericall remission of sins to all beleivers; All the Elect having alwayes (i) remission of sins in regard of Gods purpose: and so it may be said to be eternall remission, *à parte ante* (as we

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(f) Constituent Scholaſtici communi consensu, intra terram quatuor sinus, sive unum in quatuor partes divisum, unum pro damnatis; alterum pro purgandis: tertium pro Infantibus, sine baptismo abeuntibus: quartum pro iustis qui moriebantur ante Christi passionem, qui nunc vacuus remanet, *Bellarmin. Tom. 2. de Purgator. lib. 2. cap. 6. pag. mihi. 410.*

(g) Necessaria est doctrina de remissione peccatorum in Ecclesia: nam hæc porta est per quam ingredimur in cœtum electorum & vitam æternam, *Arenius, loc. Com. de Remiss. Peccat. col. mihi. 191.*

(h) Beati quorum remissæ sunt iniquitates: Tu remisisti impietatem peccati mei, *Hieron. Descriptio beatitudinis*, petitur a causa efficiente, & continente: quæ est remissio peccatorum, vel justificatio cum ejus effectis. *Ames Lect. in loc.*

(i) Non semper omnes electi eam habent actu, sed omnes Credentes eam actu habent semper, ergo electi tum demum habent actu, cum convertuntur, & tunc donantur, quoad propositum vero Dei eam habent. Denique remissio semel facta in hac vita, semper & in omnem æternitatem durabit, sic ut in æternum non sunt imputanda nobis peccata semel remissa, *Polan. Syntag. lib. 6. cap. 36 pag. mihi. 466.*

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use to say) for time past and before; it being in Gods eternall purpose: but all the elect have not this remission alwayes in act: when they doe beleve and are converted, then they have it in act, and this is actuall remission. Againe, remission once granted, doth remaine to all eternity; for sinnes once remitted shall not be imputed to us for ever, and thus it is eternall (*à parte post*) that is, for time to come.

The second place he useth to prove his proposition *pag. 52. is Gal. 4. 25. (a) Ferusalem which now is, and is in bondage with her*

(a) Ne enim videretur Ierosolymam a regibus, patribus ingenuis, liberis Abrahæ huius olim habitam injuria comparare ancillæ Hagar, adstringit nominatum ad Ierosolymam præsentem, ubi tunc Sacerdotes, Scribæ, Pharisei, nomodidascali, dominabantur in Synagoga. *Parrus in loc.*

children; his argument from this place is this: *They that were in bondage had not knowledge of actuall and eternall remission:*

He doth abuse this Text and wrests it contrary to the intent of the Scripture:

The Apostle by *Ferusalem* doth not understand the Jewes in the time of the old Testament: but of *Ferusalem* that now is, of the state of *Ferusalem* after Christ was manifested in the flesh; as it was at that time when the Apostle spake these words. And lest he should seeme injuriously to compare

(b) Non considerat vetus Testamentum in se, sed ostendit Hagar & Ismaelem typum fuisse eorum, qui etiam manifestato Evangelio, in servitute legis manere malunt, quam amplecti veritatem: *Tossan. in loc.*

(b) *Ferusalem* once inhabited of the Kings, Patriarchs, and free borne Sons of *Abraham*, to *Agar* the bond-woman; he doth restraints his speech to *Ferusalem* as it is now, the present condition

of it, where the Priests, Scribes, Pharisees, and the Teachers of the Law did rule in the Synagogue. The Fathers before Christ did observe the Law by right, because God did then command and approve of legall services; but now these were abolished by Christ. Yet these unbeleeving Jewes at this present would be under the Law in opposition to Christ and the freedome they might have by him, and so bring themselves into bondage. So that this place is not spoken of the Jewes in the time of the Law; but of those who lived in the time of the Gospell. For his answer *pag. 53. That this was acknowledged that they should hereafter differ from servants, but for the present they did not: If they were for the present servants, so farre forth that they lived and died without knowledge of actuall and eternall remission present; they must needs perish; and what benefit had they that the Church of the Jewes*

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in after time should differ from servants, who for the present lived and died in such a miserable condition?

But further to prove the people of the Jewes to be in bondage, and so not to have knowledge of actuall and eternall remission, he goes on pag. 53. in these words; *If any say that the bondage of the Jewes was not a bondage of conscience, but a yoke of ceremonies: I answer, Yes, (saith he) even a bondage of conscience, which stung their hearts; for besides the authoritie of interpreters, it is said that the children through feare of death were subject to bondage all their lives long.*

Heb. 2. 25. I would gladly know whom these interpreters are, that hold that all the beleeving Jewes before Christs incarnation, were under that bondage of conscience which stung their hearts: God-

ly (c) Interpreters expound it thus: That Satan by sinne, did hold all mankind in a sorrowfull servitude, and bondage under his yoke, that they were not onely in continuall feare of death, but by corporall death did feare the falling downe headlong into eternall death; By death in this place is to bee understood, not

(c) Satan per peccatum, in tristissima servitute sub iugo suo tenebat genus humanum: ita ut non modo in continuo mortis metu essent, verum etiam nihil aliud expectare possent miserrimi homines, nisi ut per corporalem mortem, in eternam mortem seu damnationem precipitarentur. *Osand. in loc.* Moys hic non separationem modo animæ a corpore significat, sed pœnam, quæ ab irato deo infligitur: ut eternum exitum comprehendat *Calvin, in loc.*

onely the separation of the soule from the body, but the punishment which is inflicted upon us from an angry God; so that it comprehends eternall destruction; and thus every wicked man that is out of Christ, is through the feare of death temporall, as being the gate to eternall death, all his life time subject to bondage. The beleeving Jewes were not subject to this bondage, they were the Sonnes of God, and did receive the spirit of adoption; and this slavish feare and bondage was taken away from them by Christ, for they were the sonnes of God by adoption as well as wee.

Pa. 54. To prove that this was a bondage of conscience (saith he) *What is it that makes death bitter but the sting of death? and what is the sting of death but sin? Wherefore they had conscience of sin:* This is a doctrine most injurious to the people of God in those times, & against the blood of Christ: certainly the sting of death, & so of conscience, was by Christ taken from them: and they could say as well as beleevers now; as it is, (d) *1 Cor. 15. 55, 56, 57. O death where is thy sting? O grave where is thy victory: The sting of death is sin and the strength of sin*

(d) Nec quicquam obstabit, quin olim corpora nostra resuscitentur; & fiat quod olim per prophetas & Apostolos predictum est: *Qual. in loc. hom. 87.* Verba Prophetæ, vel Apostoli Iohannis, *Hof. 13. 4.* *Glo. Ordin.*

is the Law, but thanks be to God who hath given us victory through our Lord Jesus Christ.

Pag. 55. he argues thus : If the Jewes betweene Moses time and John Baptist, were under the Law, then under the curse: that they were under the Law, is proved, Gal. 3. 23. 24. But if under the Law, then under the curse, Gal. 3. 10. Can he prove that because the Apostle saith, Before faith came, we were kept under the Law: therefore the Jewes were under the curse; and from Moses to John Baptists time lived and died under the curse, which must of necessity follow? Never did any man mis-apply, and mis-interpret Scripture more grossely; for this place will prove clearly, that their being kept under the Law, was not a curse, but a blessing upon them; and that in a high degree; *ἡ πόλις ἡμετέρα ἐστὶν ὡς πύργος*, signifieth to be fenced about with a garrison of men; God did give unto this nation many particular priviledges, they being a peculiar people unto himselfe; as the morall Law written, the Priesthood, Rites, Ceremonies, and forme of government; now the Law was *quoddam* [*ὄπισθεν*] that is, a wall of defence, with which the people were hedged in round about, and were conspicuous, inexpugnable, & kept separated from other nations untill the comming of Christ: & thus to be kept under the Law was a peculiar favour of God to the above al other nations in the world, as God himself witnesseth, Deut. 4. 7, 8. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgements so righteous, as all this Law, which I set before you this day? This place doth confute him: the (f) scope and designe of the Apostle is to

confute the false Apostles, who were ready to say; Although we grant righteousness not to come by the Law; but from the free promise in Christ: Notwithstanding God who is unchangeable, did give the *Mosaicall* Law and oeconomie, as you confesse, to bring us

to Christ: how then can this stand with the unchangeableness of God that this Law should be abolished? The Apostle makes answer, that by Gods appointment, this was but *Temporarie*: and to endure but till faith came, that is, till Christs comming in the flesh;

(e) Erat lex quoddam *ἐπίσχυμα* munimentum, quo circumscriptus populus ille, conspicuus, inexpugnabilis, impermixtus, usque ad Christum conservabatur, ab aliis populis separatus permanebat, Patet in loc.

(f) Distulerant pseudoapostoli, Etiam si concedamus iustitiam non manare ex lege, sed ex gratuita in Christo promissione, quum tamen Deus, quem semper unum & sui similem esse testatus est, oeconomiam istam *Mosaicam* constituerit, &c. quo jure vis illam abolere? Responder Apostolus temporariam fuisse istam oeconomiam, Beza, in loc.

flesh; for Faith is taken metonymically for the principall object of Faith; and it were fearefully desperate to thinke that all the people from *Moses* to *John Baptist* lived so under the Law, as that they were without faith in *Jesus Christ*: Thus you see this place maketh against him, and in stead of a curse pronounceth a blessing: it being the blessing of God upon the Jewes to be kept under the Law till Faith came; that is, till Christs incarnation: The beleev- ing Jewes before the comming of Christ were under the Law in respect of Ceremonies, but not in respect of the malediction & curse thereof. To conclude this, if by the Law of *Moses* we understand the Mosaicall Politie, so the Law by the comming of Christ was abolished; if by the Law wee understand the morall Law, or ten Commandements, the curse of the Law is, and was ever taken a- way in regard of all true beleevers living in all ages of the world:

(a) And likewise consider it as a guard whereby the Jewes were fenced in, and separated from all other nations, so it is by Christs comming abolished: Consider it as a rule of life; Thus Angels are under the Law, & *Adam* before his fall, & the Saints now in heaven. And none yeeld more subjection to it then they; & this subjection is their libertie: and thus the Law considered as a rule of life, is the will of God, and is eternall as God himselfe.

(a) Causa abrogationis manifesta hæc est, Deus singulari beneficio constituit politicam Mosaicam, ut esset certa fedes, & certa gens, & quæ Schola in qua servaretur doctrina de Filio Dei, & repeterentur promissiones, & adderentur illustrissima testimonia, & in qua certum esset Filium assumpta natura humana, concionaturum esse, & futurum victimam, & resurrecturum esse, & editurum testimonia doctrinæ, quia Deus de his tantis rebus, vult nos certos esse, voluit autem postea finem esse hujus politiz. *Melancthon* par. 2. de leg. pag. mihi. 251.

Let us goe on, and see how he can prove from *Gal. 3. 10.* *That the people being under the Law were under the curse*: The intent of the Apostle in this place is, to prove justification by Faith in opposition to the workes of the Law, as *Vers. 8, 9.* *And the Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham; saying, In thee shall all Nations be blessed. So then, they which be of Faith are blessed with faithfull Abraham; for as many as be of the* (b) *workes of the Law are under the curse.* In this 10. Verse Paul sets downe a reason whereby he proves that not onely the Jewes, but also the Gen- tiles are blessed, as (c) *Abraham* was by Faith; and the reason is drawne from the contraries, thus: They that are of

(b) Ex operibus legis eos vocat, qui in illis constituunt salutis fiduciam, *Calvin* in loc.

(c) *Abraham* typus, & pater est omnium justificatorum, deinde factus cum illis, & cum semine ejus factum est, ipse autem non operibus legis, sed per fidem & imputatam justitiam, justus pronuntiatus est. Ergo intelligitis inquit Apostolus, & patrem & filios per eundem justificari *Tossan* prælect. in loc.

the workes; that is, that looke to be justified by the workes of the Law, are under the curse: Therefore they that are of Faith are blessed, and justified with *Abraham*: So then it is plaine, that not they who lived under the Law were cursed, and under the curse, (which he most blasphemously affirmes of all the Jewes betweene *Moses* and *John Baptist*, and so pronounceth them damned) but those who looked to be justified by the workes of the Law, but so the beleeving Jewes did not: marke well the 6, 7, 8, 9, 10. Verses of this third Chapter to the *Galatians*, and you shall see this place makes against him in other things as well as this. *To this* (saith he) *we may adde, Heb. 11. 39. And these all having obtained a good report through faith, received not the promise*: Can hee conclude from these words, that because they received not the promise, therefore they were under the curse? Then the Apostle should seeme to derogate from and to diminish, nay to abolish the faith and felicitie of the Fathers: and indeed not to be constant to himselfe, but to deny that in this Verse and in the 13. which he doth affirm in the 33. where he saith, *they obtained promises*: This seeming contradiction may easily be reconciled if we distinguish betweene the promises the Apostle here speaks of; wee must observe the Homonymie of the word [promise] which signifies diverse things: as (d) first,

(d) Quantum ad promissionem primam, negat ver. 13. patres ante Josuam consecutos esse promissa.

2. Quantum ad alteram, negat hoc loco patres universos eam consecutos esse, qui Messiam promissum in carne videre quidem desiderarunt, sed non viderunt.

Quantum ad tertiam, affirmat, ver. 33. omnes nobiscum consecutos promissionem fuisse; omnes enim inde per gratiam Jesu Christi servati fuerunt; sicut & nos. Patet, in loc.

the promised land of *Canaan*, and so in the 13. Verse, the Apostle denies the Fathers who lived before *Joshua*, to have *obtained the promises*: Secondly, by promise we are to understand the complement or fulfilling of the promise concerning the Messiah to bee revealed in the flesh; and so the Apostle in the 39. verse denies the Fathers to have received the promise, because they were not eye-witnesses of the promised Messiah come in the flesh: Thirdly, by promise is to be understood the blessing of salvation promised in Christ; and so the Apostle affirms in the 33. Verse that the fathers *obtained the promise together with us*: all of them being saved by Faith through the grace of Jesus Christ as well as wee; so that it is plaine, they were not under the curse, but under the blessing, their estate and condition being blessed of God through Jesus Christ. And whereas

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the Apostle in the 40. vers. saith, *God having provided some better thing for us, that they without us should not be made perfect:*

The Apostles meaning (e) is, not that we under the New Testament are saved by another way, different from that by which the Fathers were saved in the Old Testament; or that the Salvation of the Fathers was deferred till Christs comming in the flesh: (as the Papists would have it) but the meaning of this place is, that although they were such excellent men indued with such famous and pretious Faith, and they being taken out of this life, yet notwithstanding the Church did not end in them, or that we should have a lesse honourable esteeme of the people of the New Testament, for whom God hath provided some better things: Not better, if we consider the foundation of salvation, but in regard of the exhibition and manifestation of the Messias in the flesh, by whom they and we are made perfect and sanctified, by that one oblation of his body, as it is, *Heb. 10. 10. Through the offering of the body of Jesus Christ once for all, even for the Fathers as well as for us.* Those places which he uses concerning the difference of the promulgation of the New Covenant, *Page 54. First, In the time of Adam, Gen. 3. 15. Secondly, To Abraham: Thirdly, In Isaiahs time, Isa. 53. Fourthly, In Moses time: Fifthly, In Daniels time; make against him altogether: as that in Genesis, The seed of the Woman shall breake the Serpents head: In this place (f) is described the sinne of Adam, and hope of pardon through Christ. By the seed of the Woman, is meant Christ, and thus he proves that the New Covenant was preacht from Adam to Christ: and that all beleevvers in all those ages were under grace, and had the Covenant of grace preached to them.*

But *Page 55.* Sayes he, *The Prophets speake of a thing to come farre off, yet sayes he, They speake sometimes in the present and preterperfect tense,* (again in this he contradicts himselfe) and tis true, *Isa. 6. 9. The Prophet speakes there in the present tense, Unto us a childe*

(e) Non est hic sensus, nos alia ratione servari, quam Patres in V. T. vel dilatam fuisse Patrum salutem usque ad Christi advenum; verum hic est sensus, licet iam excellentes viri fuerint, & famulisti inde pradi, & subdusti ex his terris, & non tamen cum ipsis defuncte Ecclesiam; aut idcirco minus honorifice sentiendum de populo N. T. cum ali- quid melius providebatur: non quidem si funda- mentum salutis species, sed propter exhibitionem Messie, per quem illi nobiscum, & non cum illis, vere perheimur & sanctificamur, unica sc. illa ob- latione corporis ipsius. *Tessan. in loc.*

(f) Tria itaque hic habes descripta, 1. Adami & Eve peccatum, 2. Deinde spem per Christum, 3. Tunc nostri hostis Satanæ accuratam descriptionem sub serpentis figura, *Per. Mart. in loc.*

is borne: he doth not say, a childe shall be borne: Now the word [Nobis, us] doth comprehend not onely the ancestors, which lived before; nor those which lived at that time, but the successors and posterity of this people: for the change of times, and humane mortality, doth not take away the unity of the people of God; and severall Ages and (g) alterations of some men dying, and others being borne, doe not constitute another and another people; neither doe they terminate the grace of God (destinated to his people from eternity) to this or that particular generation of beleivers,

(g) Alia atque alia secula, morientiumque & nascentium alterationes, non constituent alium atque alium populum: nec terminant gratiam Dei, ab æternis illi destinatam. *Museul. in loc.*

(h) Quamvis enim futurum hoc esset, post aliquot secula, ipsa tamen gratia huius communicationis, non erat temporis nativitate Christi alligata: sed toti Ecclesie electorum inde a principio illius ad hunc usque destinata. *Museul. in loc.*

seeing that all the severall generations of beleivers are but one people of God; and Christ is the gift of this people of God, The same yesterday, and to day, and for ever. And though Christ was to be borne in time to (h) come, many Ages after; yet the communication of this grace, was not tyed to the time of Christs Nativity, but was destinated and

appointed to the whole Church of God, from the beginning to the end, who (as I said before) though they consist of diverse Generations of men, and lived in severall ages of the world; yet make but one Church and people of God. Consider the objection, *Pag. 55. line 8. If any man say they speake sometime in the present, and preterperfect tense: I answer, (saith he) with Saint Peter, That not unto themselves, but unto us they did minister those things, 1 Pet. 1. 12.* Let us looke into the true meaning of this place, it may be understood these wayes: First, The Prophets prophesied not unto themselves, that is, to the Jewes; but to us Christians: for they did (i) foretell the coming of Christ, vocation, grace, and salvation to come, to Christians, not to Jewes; according to that of the Apostle, *1 Cor. 10. 11. These are written for our admonition upon whom the ends of the world are come.* Secondly, they did minister, not unto themselves; The Apostle meaneth, that those things which they prophesied, did not belong unto themselves, as is plaine, *Act. 15. 11. But the sufferings and glory of Christ were revealed to them, not so much for their (k) sakes (who did already beleeve) as for ours, who were to read their bookes; that so our Faith likewise might be confirmed concerning him; considering the*

(i) Prædixerunt enim Christi adventum, vocationem, gratiam & salutem obventuram Christianis, non Iudeis. *Cornelius a Lapide, in loc.*

(k) Non tantum pro causa quæ ventura erat, sed etiam pro eorum liberos. *Ejusdem in loc.*

the Doctrin of the Prophets & Apostles to be one & the same, concerning his incarnation. Thirdly, *Not unto (l) themselves*, but unto us: that is, they did minister those things, and did foretell that which was to be fulfilled, not in their times, but in our times. Looke then upon this, 1 Pet. 1. 10, 11, 12. You shall see that the Prophets were not Ministers of the Letter, but of the Spirit, ver. 11. *The Spirit of Christ was in them.* They were Ministers likewise of the Gospell, ver. 10. *Prophefied of the Grace that should come.* They were Evangelicall Prophets, and Prophetickall Evangelists: and no question they did not want the fruite and benefit of their owne Prophefies; neither were they excluded from the grace of Christ, and the fruition and injoyment of Christ; being made partakers of the same salvation with us: though they did not see the Complement, and fulfilling of the promise, in regard of Christs apparition, (m) and exhibition in the flesh, with their bodily eyes, yet by they eye of Faith, they did see and injoy the present benefit of Christs Incarnation, and Manifestation in the flesh.

(l) Non suo tempore, sed nostro, *Lauren.* in loc.

(m) Quibus etiam ait patet, ver. 12. Eos non sibi, sed nobis illa administrare, non quantum ad fruitionem, illi enim ejusdem salutis participes fuerunt, sed quoad Christi apparitionem, *Tessan* prælect. in loc.

Whereas he sayes, *Page 55. line 14. John speakes of the time hard at hand, or present:* We confesse that this manner of speaking hath respect to the predictions concerning the Messias, but yet it doth not deny, but that the Kingdome of God (as Kingdome is here taken; for the Kingdome of (n) Grace) was alwayes at hand to true penitents; and that Christ was neerer to them that lived many ages before *John*, who saw him with the eyes of Faith in his incarnation many yeares before, than to them who lived in *Johns* time, and saw him in his humane nature, onely with the eyes of the body.

(n) Regnum celorum regnum gratie vocat, & misericordie Dei in Christo, *Paten* in loc.

Page 55. The three last lines, there are these words, *The Apostle after our Saviours Ascension, speakes as of a thing actually past and done, shewing plainly the way and meanes whereby the Sonne of God hath purged and sanctified his Church:* he proveth this, *Heb. 10. 14. By one offering he hath ever perfected them that are (o) sanctified.*

(o) Comprehendit hoc nomine omnes Dei Filios, *Catech.* Christus, qui nun. ad dextram Dei sedens, unico suo sacrificio omnibus, quorum salvari sunt, remissionem plenissimam omnium peccatorum impetravit, *Luc. Ofiand.* in loc.

I answer, That Christs one offering, was ever the way to perfect such as were sanctified; Beleevers in all times of the

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world,

world, having no other way ; and this offering did extend it selfe to all beleevers, in regard of time past, present, and to come. Dare any man conclude from this place, that Beleevers were not actually sanctified, purged and perfected ; and their sins actually remitted, before Christs Ascension into Heaven? if they doe, tis popery: if not worse.

Pag. 56. at the latter end, (saith he) *There are I confesse many difficulties in the way, but I have not now leisure to remove them: The greatest is, that the Jewes are said to eat the same spirituall meate, and drinke the same spirituall drinke, 1 Cor. 10. 3, 4.*

This objection was not made when he Preacht; but was put to him since, and he could not answer it: 'Tis strange, that having so long time, before he Printed his Sermon, that he should in Print say, he had not leisure to remove it: But I beleeve him, for this place doth tell him to his face, that his Doctrine is false: and this he will never be able to remove.

But to open this Scripture, *They did eat the same spirituall meate, and drinke the same spirituall drinke*, to wit, the body and blood of Christ: (tis plaine then that they were not under the curse) The Apostle in this place proves that the Fathers had the Sacrament of the (p) Eucharist, (which we call the Lords Supper) as well as we: The Argument runnes thus: The Eucharist is the Commu-

(p) Eucharistia est Communio corporis, & sanguinis Christi: At Manna & aqua ex rupe fuerunt Israelitis Eucharistia Ergo Manna & Aqua ex rupe fuerunt Israelitis Communio corporis & sanguinis Christi: non potest ergo negari Sacramenta veteribus fuisse, quod ad rem attinet, paria novis, *Chamier. de Sacram. V. T. lib. 3. cap. 2.*

(q) Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret, virtute Spirituali, *Augustin. in Evang. Joan. Tract. 26. Col. mih. 228.*

nion of the body and blood of Christ: but Manna and water out of the Rocke, were to the Israelites the Eucharist: Therefore, Manna, and water out of the Rocke, were to the Israelites the Communion of the body and blood of Christ: It cannot therefore be denied but the Sacraments were to the Fathers, in regard of the thing signified, the same, and equal to the Sacraments in the New Testa-

ment. Saint (q) *Augustin* saith, The Sacraments of the Fathers in regard of the outward signes differ from ours: but in regard of the substance and the thing signified, they are the same: This place then doth absolutely prove, that they were not under the curse, but had actually remission, and the knowledge of it present.

Page 56. At the latter end, his Answer is: *They did eat the same meate,*

meate, but not after the same manner, for they did eat Christ to come, not present.

This is a new manner of eating Christ in the Sacrament, which cannot be proved by Scripture: There is in the Sacrament of the Eucharist, a threefold (r) eating. First, Orall or corporall: Secondly, Spirituall: Thirdly, Sacramentall. Now all true beleivers doe spiritually eat the body and blood of Christ, which really and indeed is taken and received, not with the mouth of the body corporally, but with the mouth of Faith spiritually: The manner of their eating was by Faith, ours is the same: To say a man eats a thing to come, (is a grosse piece of non-sense) How can that be? can one eat that which he hath not? can he eat bread to come? Christ was as really present to the Fathers, in their Sacrament of the Eucharist, as he is to us in the Sacrament of the Lords Supper: (But that I may not be mistaken, I will set downe what I meane by Christs reall presence in the Sacrament) though we hold a reall presence of Christs body and blood in the Sacrament, yet doe we not take it to be locall, bodily or substantiall, but spirituall and mysticall. First, to the signes by Sacramentall relation: Secondly, to the Communicants by Faith alone. The first stands in this: That when the elements of Bread and Wine are present to the hand, and to the mouth of the receiver; at the very same time, the body and blood of Christ, are presented to the minde: thus, and no otherwise, is Christ present with the signes. The second presence, in respect of the Communicants, is, that Christ is really present to their beleieving hearts: They by Faith applying when God gives Christ with his benefits, and man for his part by Faith receives the same as they are given: There ariseth that union which is betweene every good receiver and Christ himselfe; which union is not forged, but a reall, true, and neare conjunction, nearer then which none is or can be, because it is made by a solemne giving and receiving, that passeth betweene God and Man; as also by the bond of one and the same Spirit.

To come then to the point, considering there is a reall union, and consequently, a reall communion betweene us and Christ; there must needs be such a kinde of presence wherein Christ is truly,

(r) Ad ipsum Sacramentum Eucharistiae quod attinet, est ibi manducatio, & bibitio triplex: 1, Oralis sive corporalis: 2, Spiritualis: 3, Sacramentalis, *Lawrens. Dialog. Eucharist. pag. 460.*

and really present, to the heart of him that receives the Sacrament in Faith: And such a reall Communion was there betweene the Fathers and Christ: and such a presence wherein Christ was really present to them in the Old Testament, who received the Sacraments in Faith. We conclude then, they did eate Christ present. If it be objected, Christ was not in their time come in the flesh. The Apostle makes answer, (a) *Heb. 11.1. Now Faith is the substance of things hoped for, the evidence of things not seene.* This place concernes the

(a) Est etiam fides, & præteritarum rerum, & præsentium, & futurarum, Aug. Enchiridion, cap. 8.

Exhibitus Patribus in promissione, ita ut eorum fidei non minus præsens fuerit sanguis Christi fundendus, quam fidei nostræ præsens est jam olim effusus, Tesson. prælect. in loc.

Worthies in the Old Testament, as appears in the following part of the chapter; and stands in opposition to those who thinke things not to be truly present, which are present by Faith: So

that Christ was present in his incarnation to the Fathers, not in opinion, or imaginarily, but truly, and really, not potentially, but actually. God freely giving, and they by Faith receiving whole Christ, God and Man, together with all his benefits, were (*in eodem instanti*) in that very present point of time, justified, and their sinnes pardoned, and actually remitted, and did beleve actuall and eternall remission of sinnes present, to their soules, for their everlasting salvation: The blood of Christ being by Faith instantaneally and efficaciously present to them before his coming, as it is to us now since his comming in the flesh. But as he would have it, the Fathers ate him to come, we eate him gone and past; and what will follow? That neither they nor we, but only they who lived in the dayes of his flesh eate him present; what's become of Faith all this while?

(b) Parcus ista in mento.

Pag. 67. Doe you not (saith he) remember what was (c) whispered at the Assize some yeares past: That the great malefactours condemned the little ones? This it may be was true.

To this I answer, there was a whispering at the Assize some yeares past: That there was a great Malefactor (as it seemed probable) to cloake his owne guilt, would have condemned, and did accuse the innocent.

Pag. 73. Who would have thought (saith he) but that zeale for the Sabbath, and God, had beene an undoubted marke of Salvation? but (he concludes) you see the contrary. To this I answer, had it beene true

true zeale, it had beene an undoubted marke of a true Christian: but his words were when he preacht; That people might make a strict conscience of the observation of the Sabbath, and yet stone Christ out of the Church: which to me seemes to be a lewd speech; strictnesse implying sinceritie; besides they that questioned our Saviour did it not so much out of conscience as humour.

Page. 74. He propounds this question: *First, whether a desire to be saved be an infallible note of salvation?* (he saith) *the safest way is to say no. Secondly, whether a desire to believe be Faith it selfe?*

To this I answer, if he speakes of every desire of salvation, the question is needlesse; and to propound a question of so great consequence without further expressing himselfe, is but to set a Trap to insnare weake consciences; and to handle the word deceitfully; But I answer, an unfained desire of salvation in a sanctified use of the meanes, is an infallible note of salvation. Give mee leave to explaine my selfe thus. The difference and degrees of Faith are two. First, A weake Faith. Secondly, A strong Faith. Concerning the first. The weake Faith sheweth it selfe by this grace of God, namely, an unfained desire, not onely of salvation, (for that a wicked and gracelesse man may have) but of reconciliation with God in Christ. This is a sure signe of Faith in every touched and humbled heart: and it is peculiar to the elect; and they which have this, have in them also the ground and substance of true saving Faith. Reason to prove this; First, the promise of life everlasting is made to the desire of reconciliation. (d) *Matth. 5. 6.*

Blessed are they which do hunger and thirst after righteousness, for they shall be filled: by hungering and thirsting here is meant an ardent and earnest desire after grace, which our Saviour layes downe as an infallible note of salvation: *Psal. 145. 19.* *He will fulfill the desire of them that feare him, he will also heare their cry, and will save them:* and (e) Doctor Ames upon *Psal. 42. 1. 2.* *As the Hart panteth after the water brooks, so panteth my soule after thee O God: my soule thirsteth for God:* layes down this point of doctrine: An effectuall desire congruent to pietie, is a most certaine note of a

(d) Est autem valde emphatica metaphora, famis & sitis, quoniam non levis appetitio, sed vehemens, serium, & ardens desiderium gratia & donorum, per gratiam describitur: Gerhard. Harm. cap. 15. col. mih. 535.

(e) Desiderium efficax & pietati congruens, certissima est nota hominis pii.

Ufus, Consolationis erga Christianos, qui infirmitatibus & tentationibus nonnunquam pressi & vexati nihil in semetipsis saluti affine sentire possunt; præter desideria pia. Ames. lect. in Psalm.

godly man from which he drawes an use of consolation to Christians, who are sometimes so pressed and disquieted with infirmities and tentations, that they have no evidence in themselves of their salvation, but onely godly desires.

Secondly, the hungry desire after grace is a sanctified affection; where one affection is sanctified, all are sanctified; where all are sanctified, the whole man is sanctified; and he that is sanctified, is justified and beleeves, and shall infallibly be saved.

Thirdly, God accepts the will and desire to beleeve for repenting and beleevving indeed: wherefore this desire of reconciliation (if it be soundly wrought in the heart) is in acceptation with God as true faith indeed. Tis confessed that there bee many and sundry fleeting motions and desires to doe good things; which grow to no issue or head, but in time vanish as they come: Now these are not true desires after salvation, but rather flashing humours, and sudden passions. Such have no soundnesse in them; and must be distinguished from the true desire of reconciliation with God, that comes from a bruised heart, and brings alwayes reformation of life: And thus I have answered both his questions.

Whereas in his conference, *Pag. 3.* he hath this comparilon: *The poore man can tell you, that to be rich, and to desire to be rich are two things; even so is Faith, and a desire to beleeve: as all that desire to be rich are not rich, so all that desire to beleeve doe not beleeve:* I answer, (*non eadem est ratio*) his comparilon holds not, but is as poore as the poore man in it: A man may seriously and in good earnest have a hungry desire after riches, and yet bee a starke begger, and have no riches at all; but it is not so in the desire of grace: I argue thus, he that desireth grace must needs have the Spirit, for

(f) Voluntas est animi mores, cogente nullo ad aliquem in admittendum, vel ad pascendum. Hæc autem non admittat malum, & adipiscatur bonum, prævenitur & preparatur i. e. gratia. & ipsa bona voluntas persequitur est gratia, non prævia, *Ma. 11. lib. 2. dist. 25.*

this desire cannot come of (f) nature, *Phil. 2. 13. It is God that worketh in you both to will and to doe according to his good pleasure:* So that to will or desire good is from grace wrought in the soule

by the Spirit of God; yea this is a singular grace: *Tee have begun* (saith the Apostle) *not only to do, but also to be forward or willing,* 2 Cor. 8. 10, 11. making it a greater grace to be willing and desirous to do well, then it is to do the thing that is good: and thereupon inferreth, *Vers 12. If there be first a willing mind, it is accepted according to that*

a man hath, and not according to that he hath not: Yea this is almost all, that the faithfull have many times to comfort themselves withall, that they find in themselves an unfained desire to please God: This was all that *Nehemiah* could say of himselfe, and the rest of his brethren, *Nehem. 1. 11. That they d.d desire to feare Gods Name: Isa. 26. 8. The desire of our soule is to thy Name.* This was *Pauls* comfort, *Rom. 7. 18. To will is present with me.* From these places, that godly, reverend Divine Master (g) *Arthur Hildersam* concludes: They must needs be sure therefore of Grace, that have an unfained desire of it, for they have it already; No man can desire Faith that hath not Faith: the desire then of Grace is Grace, and the desire of Faith is Faith; and he that hath any one Grace in truth and soundnesse in him, he may be certaine that his heart is upright, and that he is truly regenerate: thus Master *Hildersam* upon the fourth of *John* page (in my edition) 425. And the

(b) Schoole affirms; That all the graces of God are so conjoynd, and together; that he that wants one grace in truth, wants all; and he that hath any one grace in truth, hath al other graces.

(b) Omnes virtutes sibi hærent, ut qui una caret, omnibus caret: qui ergo unam habet, omnes habet. Magist. lib. 3. dist. 36.

Omnes in hoc conveniunt, quod qui habet unam virtutem Theologicam, habet omnes. *Henric. de Vitiis* 174. Add. in lib. Senten.

Thusthen you see, though his comparison holds good in things temporall; that a desire to be rich is not to be rich: yet it falls to the ground in things spirituall; for the poore humbled soule that desires grace is rich in grace. And Master (r) *Perkins* concludes that a desire to repent and beleve in a touched conscience and heart, is Faith and repentance it selfe, though not in nature, yet in Gods acceptation. O poore soules, you that complaine of the want of Faith and Grace, out of a hungering desire you have after them, comfort your drooping spirits against such desperate disconsolate doctrine as this, meereley contrary to the doctrine of the Gospel, and the true way of preaching Free Grace by Christ, who will not breake a bruised Reed, nor quench smoaking Flax; if an an Angell from heaven preach any other doctrine beleve him not. I say againe, cheere up your hearts; The gates of Hell shall never prevaile against you, you are rich in grace and all the pretious promises of the Gospel belong to you; and all the riches of Gods mercie in Christ Jesus are yours; what shall I say more? I conclude, God is yours, Christ is yours, and all is yours.

Now.

(g) *Hildersam*
John 4. pag.
mih. 9. in the
beginning.

(r) *Perkins*
Cases of Con-
science, page
mih. 24. col. 1.
Secd.

Now we are come to the third question laid downe in Page the 74. at the latter end: *Whether when Faith lies hid, that wee cannot see that we beleeve by the inward Testimony of our conscience, that it is possible our workes of pietie or charitie can assure us of salvation?* his answer is: *I say no; and my reasons are these.*

1. *That which makes me doubt of my Faith, will make me doubt of the sinceritie of my worke.*

2. *How is it possible I should judge my worke sincere, when I cannot see I beleeve? Whatsoever is not of Faith is sinne.*

I answer, there are diverse grounds which make a man doubt of his Faith, different from those which make him doubt of the sinceritie of his worke; as through the want of apprehension, whereby hee can say from his conscience that he is justified and at peace with God: And in regard of spirituall desertions; There is a twofold inward testimony of conscience; The first is an immediate knowledge that a man doth beleeve, which is by the prime and next efficient cause; namely the Spirit of God; called *the (k) Spirit of Faith.* 2 Cor. 4. 13. and this is more fully set downe downe, 1 Cor. 2. 12. *Now we have received not the spirit of the world, but the Spirit which is of God, that wee might know the things that are freely given to us of God.*

The second inward testimony of conscience is the sinceritie of a mans worke, whereby a Christian knowes he doth beleeve; and concerning the sinceritie of the worke none can judge but a mans owne conscience, whose proper office it is; and this the Apostle sets downe, 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our (l) conscience: that in simplicitie and godly sinceritie, not with fleshy wisdom, but by the grace of God wee have had our conversation in the world.* Conscience being that privitie which the soule hath to things knowne to none but God and it selfe, is able to judge of the intention of every action: So that as a tree is knowne by the fruits; in like manner Faith is certainly knowne by its fruits, as the cause is knowne by the effect. And the Apostle (m) 1 Feb. 3. 14. makes love to the brethren an infallible signe of a regenerate man; *We know that we have passed from death to life because we love the brethren.* So that although we cannot immediately see that wee doe beleeve, yet if we find in our conscience that wee love the brethren, we know by this that wee doe beleeve; for as breath is

(k) Id est eandem ex
crasdem Spiritu
us afflatu, &
dono Beati in
loc.

(l) Certe ho-
nam conscien-
tiam habemus
quod candide,
& ea in nobis
certitate quam
Dominus in no-
bis requirit, ut
solumus. Luc.
Oland. in loc.
(m) Infallibile
edignum vere
rationis
originem a po-
sitione videt.
Arist. com. in
Eth.

a certaine signe and evidence of present life, so love to the brethren of present Faith; even as wee see that when the Sunne is eclipsed, though the earth wants the light of it, yet not the reall influence; and though men see not the Sunne in the light of it, they doe see it in its reall influence and vertue; So although Faith may be hid in regard of the soules immediate seeing it, yet it may evidently see it doth beleve in regard of Faiths reall influences, and effects; *love to the brethren being one*: and thus though Faith lies hid, Charitie doth and can assure us of our salvation.

Pag. 75. *What workes are done in Faith* (sayes he) *that the same acts may not be done in the spirit of bondage? If you say indeed that the actions are the same, but they differ in the end; I grant it, and in the efficient also: but as I cannot discern the efficient, so neither can I discern the end of my worke.*

To this I answer, I discern the efficient by the end; he that hath a discursive intellect and can make use of that reason which God hath given him, can easily tell to what end hee undertakes such and such an action; The end being the first thing in the (a) intention, and that which first sets the minde on worke about this or that: thus in temporalls, so likewise in spiritualls. The Christian being able to make use of his sanctified reason, can easily tell the intent of his heart, and the end hee aymes at, especially having the word of God as a sure rule to goe by; he can tell whether he loves the brethren out of any by end he hath, or onely as brethren, setting all other respects aside; And finding this holy affection in himselfe, must needs conclude it cannot bee in a man that doth not beleve. I have heard of a very godly Minister, who (as I take it) being sicke to death was much troubled about his evidence, and doubted whether he did belong to God or no? at the last, Well, sayes he, the devill shall never gull me; I have one evidence will assure me without faile, I am certaine I love Gods people, and so gathered comfort: Upon these grounds I am bold to determine the question affirmatively; That although Faith lies hid for the present, yet a man from workes of pietie, and charitie, which he findes in himselfe, may have assurance that he doth beleve, and so is in the state of salvation.

In his conference, pag. 12. he doth confesse: *Where unfained love to the brethren is found, it may be a testimony of grace received;* but

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(a) Finis qui ultimus est executione, primus est intentione; omnis intellectus operativus incipit a fine. Reckerm. System. lib. 1. pag. 165.

he objects *How shall I know?* (his answer is) *That unlesse we beleeve truly, we cannot know we love unfainedly, therefore though our love beare witnesse to our Faith before men, yet our Faith beares witnesse to our love in the secrets of our heart; neither can it ever appeare to bee true love, that proceeds not from a heart first imbracing Christ by Faith.*

To this I answer, by my loving unfainedly I know I beleeve truly; the truth of my worke being an infallible evidence of the truth of my Faith; and I can trie my worke by the sure rule of the Word which will not faile: and thus though I cannot see my Faith formally, yet I can see it effectively, I meane in its effective energie and efficacie. Againe, our love doth not onely beare witnesse to our Faith before men, but also to our selves, that we doe beleeve; our consciences telling us that it is such a love that must needs flow from Faith, and be a fruit and effect of it. Good (b) workes are

(b) Opera bona tripliciter veniunt consideranda:
1. Ratione materiae sive objecti circa quod versantur:
2. Ratione originis ex qua procedunt. 3. Ratione finis, in quem fiunt, *Lawent. com. in Epist. Jacob. pag. mlii. 178.*

to be considered; 1. In regard of the matter or object, about which they are conversant. 2. In regard of the originall, from which they doe proceed. 3. In regard of the end, for which they are

done: Now who can judge of the proper and formall object of a mans love to the brethren, whether grace be it or no? or who can tell whether it flowes from a sincere affection to grace or no? or whether there be any by end or not? another man cannot judge, *1 Cor. 2. 11. For what man knoweth the things of man, save the spirit of man which is in him?* by the (c) spirit wee are to under-

(c) Spiritus hominis significat substantialem hominis partem; animum seu intellectum, & conscientiam hominis, quae cuique certissime dicat, quid in intimis cordis recessibus lateat, & quisque in hanc generat. *Pare. com. in loc.*

stand the substantiall part of man, the mind, or intellect, and conscience, which doth certainly dictate and tell to every one, what lies hid in the secret passages of his heart, and every thing

that hee carrieth in his bosome; for the mind of man doth not onely understand those things which are abroad, or mans outward actions; but his very inwards: And by reflexion upon it selfe, knowes and understands that it understands it selfe. And thus its plaine, that no other can judge of a mans true love to the brethren but his conscience and spirit; and the spirit sanctified, can by the Word judge certainly, another but conjecturally. And thus you

see

see our love beares witness to our faith in the secrets of our heart, and doth infallibly evidence to us that we doe beleve: And my conscience evidences to me, that this love could not be in my heart unlesse I had Faith, and our Saviour tels us, *Mat. 25. 40. (d) Inasmuch as we imbrace his Brethren, by acts of love, we imbrace him in our armes, which none can doe without Faith.*

(d) Eleemosyna hæc est quæ Christum pascit esurientem in paupere, Prosper. De promiss. & prædict. Dei. par. 2. cap. 7.

In his conference, *Pag. 13.* he layes downe this as a Note of love to the brethren; *If they be in poverty, to sell the whole or halfe of our possessions and divide among them:* The sicke man propounds this question: *Can I not love them unlesse I sell my possessions, and divide among them?* The Minister makes answer, *Verily no, for true love binds us not onely to lay downe our goods, but our lives also where need requireth.* The sicke man saith, *He hath not loved them thus:* The Minister tels him, *then he hath loved them in word, not in deed; in tongue, not in truth:* And concludes, *that few can by this marke be assured of their salvation, because they come so farre short of the precept and example of our Lord.* To this I answer, *Cannot a man love the Brethren, unlesse he actually sell the whole or halfe of his possessions; and divide among them?* its enough if he carry a minde to sell them if need require, which every good Christian doth, and will in case of necessity part with his estate and life too:

Pag. 14. In his conference he saith, *I doe for the present beleve, untill I shall see ground to the contrary, that Saint Iohn doth principally speake of our assurance, whereby we know (e) one another to be the children of God:* this shewes he understands not the meaning of this place, it being chiefly to be understood of the evidence we have in our selves.

(e) Nos scimus; quid nos scimus? quia transivimus de morte ad vitam; unde scimus? quia diligimus fratres. Nemo. interroget hominem, redcat unusquisque ad cor suum; si ibi invenerit Charitatem fraternam, securus sit, quia transit de morte ad vitam. Jam in dextra est. Aug. Expos. in Epist. Jean. tract. 5. col. m. hi 613. in fine.

Pag. 15. I doe affirme (saith he) *that he that hath no greater witness in himselfe, than love to the brethren, shall never attaine to assurance of Salvation:* Mark how within the compasse of three leaves he doth say and unsay: for *Pag. 12.* He doth confesse, *unfained love to the brethren is a testimony of grace received.* Now whosoever hath a testimony, that he hath received Grace, hath assurance by this of his Salvation; it makes no matter whether the Testimony he hath be greater or lesse, so it be sound and true; and a Christian in this case may argue (*a minore ad majus*) from the lesser to the greater;

for he that in Truth hath this witnesse, is infallibly certaine of the greater, and may by this, know that he hath that : I meane *Faith*: if by it, he understands the greater. They are cursed speeches of the sicke man, to say, *Hell gapes for him; he shall be damned; And cursed be the time that ever I laid a foundation upon the sands.* As though to affirme, that unfained love to the brethren is an infallible note of true beleevers, were to lay a foundation upon the sands, whereas the Apostle affirmes as much.

Master *Perkins* speaking of the right way of ministring comfort to a party distressed, layes this downe for one ground, Namely, to love any man because he is a Christian, and a childe of God, is a sensible and certaine note of a man that is partaker of the true love of God in Christ: and he proves it by this place we are upon, *1 Joh. 3. 14.* Having laid downe this ground, (saith he) The way whereby the party in distresse, may be brought within the compasse of the promise of Salvation, stands in two things, in making tryall, and applying of the promise. First, when a man is in the fit of Tentation, he will say resolutely, he is sure to be damned: Aske him in this fit, of his love to God, he will answer, he hath none at all: but aske him further; whether he love a man because he is a Christian and a Childe of God? then he will say, he doth indeed. In the second place, the applying of the promise of life everlasting to the party distressed; And that is done by a kinde of reasoning: The first part whereof is taken from the Word of God: The second, from the testimony of the distressed conscience; And the conclusion is the applying of the promise on this manner: He that loves a man because he is a Christian and a childe of God, is certainly himselfe a true childe of God. But thou lovest a man because he is a Christian and a childe of God: Therefore thou art a childe of God, and art translated from death to life, as the Apostle speakes.

Major.
Minor.

Conclus.

Another ground of comfort for a party distressed, Master *Perkins* layes downe from the unfained desire after grace, which he in his Conference, *Page 3.* and in his Booke, *Page 74.* doth utterly reject. First (saith Master *Perkins*) let the comforter aske the party in distresse, whether he beleeve, and repent? The distressed party answers no, he cannot repent, nor beleeve: Then we must further aske, whether he doth desire to beleeve and repent? To this

this he will answer, he doth desire it with all his heart: Now for applying the promise to the distressed, the Argument will run thus: He that hath an unfained desire to repent and beleeve, hath remission of sins and life everlasting: But thou hast an earnest desire to repent and beleeve in Christ: Therefore, remission of sinnes and life everlasting is thine. Thus Master Perkins. But that I may comfort the poore weake Christian against such Doctrine as this, *That such as doe desire to beleeve, doe not beleeve*; I will conclude with an Example I have read in the workes of that famous Divine Master Greenham, who tels of one Master Chambers of Leycester, who in his sickenesse grievously despaired, and cryed out that he was damned, and after dyed: yet it is not for any to note him (sayes he) with the blacke marke of a reprobate. One thing which he spake in his extremity (O that I had but one drop of Faith!) must move all men to conceive well of him: for by this it seemeth he had an heart, which desired to repent and beleeve: And therefore, a repentant and beleeving heart indeed. Blame me not for having a second bout at such Doctrine as this, so destructive to poore distressed Consciences, so contrary to the Word of God, and against the experience of every true broken hearted Christian. What Doctrine soever tends to the vilifying of a sanctified life, is a Doctrine of devils, though it appeare as an Angell of light: And such as labour to make the Law of God of no use (not so much as a rule of life) to a beleever, doe deny the Kingly Office of Christ, and they are Antichrist: Now the Lord give us broken hearts, that we may be low in our owne eyes, and not be led by our owne humours: but that we may be guided by the Spirit of truth, according to the word of Truth. I will present you with the golden chaine of Salvation, and I have done.

1. God hath ordained,
2. Christ hath merited.
3. The Word doth promise.
4. The Sacraments doe seale.
5. Faith doth receive.
6. The mouth doth confesse.
7. Workes doe testifie.

Now to God onely wise, Father, Sonne, and Holy Ghost, be all praise, as is most due, for evermore.

FINIS.

*Major
Minor
Conclus.*



Imprimatur,

Ja. Cranford.



Errata.

Page 8, line 27. for how it can stand, read how can it stand. page 61, line 28. for crying
read crying with tears.

There may be some other mistakes, which I know the ingenious
Reader will rather amend, than carpe at.



THE
TRAGEDY
OF THE
KINGS ARMIES FIDELITY

Since their entring into BRISTOL,

TOGETHER.

With the too late repentance of the Inhabitants.

Wherein is set forth

**Their extreme Plunderings, Rapes, Murthers
and other Villanies committed by them upon the Per-
sons and Estates of his Majesties most faithfullest Subjects,
abundantly sufficient to convince the Consciences of all men
that speake so much in the vindication of them,**

**Their carriage being directly contrary to the Articles of
agreement for delivering up the said City; The which
Articles are here specified.**

EZEK. 17. 18, 19.

*Seeing hee despised the oath, by breaking the Covenant, (When loe, he hath given
his hand) and hath done all these things, he shall not escape.*

*Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised,
and my Covenant that he hath broken, even it will I recompence upon his own head.*

O B A D I A H, VER. 13, 14.

*Thou shouldest not have entred into the gate of my people in the day of their calami-
ty: yea, thou shouldest not have looked on their affliction in the day of their cala-
mity, nor have laid hands on their substance in the day of their calamity.*

*Neither shouldest thou have stood in the crosse way, to cut off those of his that did
escape, neither shouldest thou have delivered up those of his that did remaine in the
day of distresse.*

OH: 14

L O N D O N, Printed for C. M. 1643.